

THE
MONTHLY MISCELLANY.

VOL. VIII.

MAY, 1843.

NO. 5.

THE RESURRECTION.

“THERE ARE BODIES CELESTIAL.”

OUR faith in immortality will be clear and satisfactory, or uncertain and vague, according to the view we have of the spiritual world. Faith sometimes has almost the assurance of vision ; it is when the objects and images of the future life stand out with boldness and clearness of outline, when we not only believe in immortality, but know something of its modes of being and the laws of spiritual existence. The world to come lies before us “ like a realm a-glow,” and we live perpetually under the influences which come stealing over our souls from those blessed domains, filling the bosom with tranquillity and joy, giving peace to the dying man whose brow seems already to be fanned with the airs of Paradise. The Christian world, it may be feared, have as yet the grossest conceptions concerning the resurrection of the dead and the scenes of retribution that lie beyond. We are surprised to find in a work so popular as *The Great Teacher* the notion of a material resurrection insisted on, and the final judgment described in all the turgid language and false imagery which we supposed had ceased to act on the minds of reflecting men. It is of vast consequence that the common idea upon this subject be elevated and spiritualized, for gross conceptions of the nature of atonement, of

heaven and hell, of the laws of retribution, are intimately connected with degrading errors respecting the resurrection of the dead. Let me ask the reader's attention to the following inquiries.

In what is the spiritual state after death distinguished from the material state before death?

How and when are human beings changed from one state to the other?

Mere speculation on such questions as these would be of little avail. The subject presents itself simply as a matter of interpretation;—what is the spiritual philosophy set forth by the writers of the New Testament? The object of this article will be to educe their meaning by careful and fair exposition.

It must be obvious however that these questions, pertaining as they do rather to the philosophy of Christianity, than to Christianity as a system of morals, are not to be solved from the New Testament records with the directness which belongs to questions of practical duty or general doctrine. They may be answered nevertheless not less surely, but by a more extended comparison of Scripture with Scripture. The *general* doctrine of the resurrection of the dead is taught directly and explicitly, and we have only to quote chapter and verse in order to prove it; but *how* the dead are raised, is a question of spiritual philosophy and requires a careful collation of texts. The general doctrine of a future judgment appears in the whole current of Scripture testimony; but how the laws of retribution are to operate, is a question which brings us into a higher region of inquiry. Here we must search the whole Scripture in connexion, and reason must have a freer range.

There are only three possible conceptions of the future state; only three possible theories which can be applied to it. The first is that of materialism, and is maintained in common by Orthodox writers and by Unitarians of the Priestleyan school. At some future crisis which shall determine the destinies of the human race the bodies of all mankind—according to this theory—will be raised from their literal graves. As described in Orthodox creeds this material resurrection is preceded by the outward coming of the Son of Man, and followed by the conflagration of the world and the destruction of the wicked in everlasting fire.

Waiving all objections to this theory on the score of reason and philosophy, we ask simply, is it taught in the Bible? We say at once, it is not. We read here and there of a resurrection of the dead, but we never read of a resurrection of the *body*.* We say there is not a particle of evidence in support of doctrines which have been urged with so much terrific declamation upon the minds of men. There is a singular absence of any word to express the idea of a material resurrection in the texts which are usually quoted to prove it. Even the text in Daniel xii. 2 (which we think has no reference to this subject) says nothing of a resurrection of the body: nor does the Saviour in the celebrated passage, John v. 28, 29. In the absence of all such testimony we dismiss the theory for the present.

There are some who reject this theory of the future life as gross and sensual, but who nevertheless have nothing positive and substantial to substitute in its place. They deny the existence of an outward hell or a material heaven, and this is about all. True, they speak of a troubled conscience or a heaven of moral purity. But farther than this they have nothing to affirm; all is doubt and speculation. There will be *something* after death which is called retribution: but what will be its mode of existence, is a question which they answer only by saying it will *not* be material.

Of this theory of negations it is sufficient now to say, that it leaves nothing clear and definite in reference to the spiritual world. Futurity, if not a blank, is only a realm of shadow and twilight. All is dim and unsubstantial, as to the Heathen imagination were those ghostly regions of the dead where the shades of heroes wandered and flitted like shapes of air. Yea, more so. For talk as much as we may about conscience and love and reason, this theory can give them no impersonation, and they exist only *abstractedly* as general principles of spiritual being. Christianity is left without a Pneumatology. Faith cannot lay hold upon the life to come, for it has nothing to represent it. It has only a dim perception of disembodied feelings and ideas. Philosophize as we will, neither the heart nor the intellect can ever be satisfied with this. The imagination, interdict it as you may, will have something to rest upon,

* Our friend will pardon us for asking the reader to take this language in the sense required by the subsequent remarks. ED. MISC.

unless the future be conceived of as void of all conscious being. Indeed I believe a cold skepticism as to all spiritual realities is the legitimate result to which this theory is constantly tending. One of three things we must do,—cease to think of the future life altogether, or suffer the imagination to run wild amidst the sensualities of an outward paradise, or rise to conceptions more bold and clear on the one hand and more pure and spiritual on the other.

It is quite easy for the mind to apprehend that matter is not the only species of body—that there are other kinds of substance than earthly substance, and a higher organization than the material. It is quite easy for the imagination to present to itself a world of realities more bright and substantial than this, yet not to be perceived by the bodily senses, any more than sound is to be heard by the touch or light perceived by the tongue. Nay, farther, we may conceive that this world of higher realities is in the very midst of this world of matter, and that the latter is but the garment and outshadowing of the former. Just as the blind man on receiving his sight is introduced without locomotion into a new world of beauty and glory, so we may have within us a faculty, though not yet opened and brought into exercise, which shall one day give a new realm of existence to our higher vision.

This is revelation. It is precisely what Paul labors through a whole chapter (1 Corinth. xv.) to enforce. “There are *bodies* celestial, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.” As terrestrial bodies differ from each other, some excelling the rest in beauty and glory, so is there another *kind* of body more excellent than them all. God’s energies are not exhausted in creating one kind of substance. “All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. * * * There is one glory of the sun, and another glory of the moon, and another glory of the stars.” Then carry forward the analogy so as to include substances such as we have not yet known:—“so also is the resurrection of the dead. * * * It is sown a *natural* body; it is raised a *spiritual* body.”

Paul labors from the 35th verse to the end of the chapter to establish this philosophy of the future life, and to prove a kind of body belonging to that life which cannot be asserted of this.

"There is (now) a natural body ; there is (then) a spiritual body. And so it is written, the first Adam," that is, the man of this first stage of being, "was made a *physical* creature ($\psi\upsilon\chi\tilde{\iota}\nu \zeta\omega\sigma\alpha\nu$;) the last Adam"—the man in the other stage of being—"a *living spirit*.* The first man, (the physical) is of the earth, earthly; the second man (the spiritual) is of heaven, heavenly."†

Nothing could be more apt and beautiful than the imagery which Paul selects to illustrate this doctrine. The seed contains within it the principle of the future flower; but the seed must die before the new organization rises from its ruins. So of man. The elements of the spiritual body are included in the material; and when the latter dies, those elements put forth into eternal foliage and blossom. Moreover the seed gives no adequate idea of that blade of exquisite texture and beauty that rises out of it. "Thou knowest not that body that is to be." So of the resurrection. "There are (now) bodies terrestrial; there are (then) bodies celestial: but the glory of the celestial is one, and the glory of the terrestrial is another." All this is in exquisite harmony with analogy. So far as we know, the first state of being contains all the elements of the future. There is no leaping from one state into another, but there is successive development from lower to higher. All is an outgrowth from the most interior life which puts out its lowest principles first, that serve their purpose and disappear; when the higher are seen flowering forth, no longer clogged or overlaid by the former. "First the blade, then the ear, after that the full corn in the ear." First the leaves, then the blossoms, then the fruit. So while the physical nature is in its strength and vigor or full maturity, the spiritual, though unseen, is budding for its final growth, that it may break from its old covering in higher perfection and glory. It is monstrous to suppose that death is to come as a shock to our being, breaking up its elements, that all may begin *de novo*. It comes to remove a former outgrowth that hath

* I know of no English substantive which gives the force of $\psi\upsilon\chi\tilde{\iota}\nu$ as contrasted with $\sigma\alpha\sigma\mu\alpha$. The former evidently is intended to include the idea of both sensitive and spiritual existence.

† The word $\sigma\upsilon\chi\iota\sigma$ is regarded by critics as an interpolation. The connexion clearly shows it. Paul is not contrasting Adam with Christ, but the man here with the man hereafter.

served its purpose, that the most interior principle may come out into more glorious form. "Thou fool! that which thou sowest is not quickened except it die."

It is enough here to fix strongly upon the fact that the human faculties hereafter are to be *organized*, as well as here. *The state after death is one of body and substance.* We dismiss the notion of a realm of shadows and spectres. When we enter the other world, we shall stand on solid ground. We shall enter a region of realities more intense and vivid than those of the world that now is. This is the shadow, and that is the substance. The soul will act through an organization as well as now; and if clothed in a spiritual body, there must be a spiritual world adapted to it, just as there is a material world adapted to the material constitution. This flesh is but the foliage of an unseen life whose embryo powers are waiting for their birth. Death has but to close one set of senses and open another, and the spiritual world is already around us in all its boldness of outline and with all its giant realities.

Such is the distinction between the physical state before death and the spiritual state after. We will now take up the second inquiry. How and when are human beings changed from one to the other? This involves the question respecting an intermediate state. Is the resurrection of the dead *simultaneous*? and if so, what is the condition of the soul between death and the resurrection?

The idea of an intermediate state evidently arises from the supposed fact of a resurrection of the natural body, which we have seen to be imaginary. The doctrine of the Catholic, English, Lutheran and Calvinistic Churches is, that spirits exist disembodied between death and the final judgment; then these natural bodies will be revived and their several spirits will animate them anew. This doctrine, we see, falls to the ground at once before the reasoning of Paul, and is opposed to rational philosophy. Still perhaps the question may arise, when is the spiritual body received,—at death by each individual, or at the termination of some future indefinite period? We say at death. We deny that the doctrine of a simultaneous resurrection is taught any where in the New Testament.

It would exceed the limits of this article to examine all the passages that relate to this subject. We select the more important.

Mark xii. 26. The Sadduces, who denied the whole doctrine of resurrection, came to Christ with what they supposed to be an argument against it. Part of the reply of the Saviour is as follows: "As touching the dead, that they *do* rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob.' He is not the God of the dead, but of the living. Ye therefore do greatly err." Here it is abundantly clear, that the doctrine of the resurrection, as Christ meant to teach it, is proved by the fact that the three patriarchs named were living at the time of Moses, that is, long after their natural decease. Two things follow,—that their resurrection had already taken place, and that it was not of the material body.

Take next the passage which describes the transfiguration. We may suppose, as some have done, that it was an illusion, a trance of Peter, James and John. But this also must imply, either that the Saviour was also deceived, or that he was accessory to the deception of his disciples. He "took them apart into a mountain," as if with the foreknowledge that this wonderful event was to take place. They came down from the mountain filled with amazement, and he charges them to "tell the vision to no man" till after his own resurrection. Why this solemn importance attached to a mere hallucination? And why should Christ confirm his disciples in their delusion? Moreover if three of the Evangelists have reported fancies and day-dreams for real events, I would cut short all difficulties in the exposition of their meaning, for their words evidently would not be worth expounding. They could be no authority on such a subject as we are now discussing. But the true exposition seems to me obvious and rational. The transfiguration was not a manifestation to the senses. The minds of the disciples were evidently taken out of their natural state and their spiritual vision opened by a miracle of God. They witnessed before death that state of being which ordinarily is not revealed till afterwards. The old prophets appeared to them as they are "in the resurrection"—clothed in their spiritual forms and living and active agents of the Divine Will. The Saviour appeared to them as he existed in that sphere above or within the senses—in that glorified state which was only *enviored* with flesh and mortality. He had announced

his approaching death, and they were to be witnesses of his crucifixion. Doubt and despondency would naturally fill their minds in view of the dread catastrophe. It was meet that they should obtain a momentary view of that spiritual being which could not be pierced by the Roman spear, and which remained the same after its folding of flesh had been torn from around it.

2 Corinthians v. 1—10. "For we know that if our earthly house of tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens ;" that is, if the physical body die, the spiritual body supplies the soul with a more enduring habitation. "For we groan in this tabernacle, earnestly desiring to be clothed upon with our habitation which is from heaven, since we shall indeed be found clothed upon and not naked." Here the same doctrine of Paul reappears. The soul leaves its material habitation, only to be clothed upon with a heavenly. His words imply a direct transition not only from natural to spiritual existence, but from the natural body to the spiritual:—"we shall indeed be found clothed upon and not naked."

John v. 28, 29. "Marvel not at this ; for the hour is coming in which all that are in the graves shall hear his voice and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." We cannot feel quite satisfied, whether this celebrated passage asserts a moral or literal resurrection. We believe it has a significance which no commentator has yet been able to evolve. What we would observe is, that if it speaks of a literal resurrection, still no bringing to life of the natural body is either expressed or implied. "All that are in the graves ;" that is, all whose bodies we have seen deposited in the tombs. *They*—the persons themselves—have not perished. The time is coming, when all shall have been brought forth by the Son of God to the judgment of the future world.

It seems to me to be pretty clearly evinced by these expositions, that the resurrection is simply the putting forth at death of new existence, just as the decaying seed puts forth the flower. Its decay is necessary to release the life and the beauty that were imprisoned within its foldings. Our future being is already insouled and inurned in our present. The spiritual body is included poten-

tially in our present mode of existence, with its senses ready to be developed. The material falls off, and the spiritual stands forth and gazes upon the objects and breathes the airs of immortality. The spiritual world is within us and around us already, and it is more than poetically true that, though unseen, "millions of spiritual beings walk the earth." Death will not transfer us, it will only remove a veil. We received with our first animal being the germ of all that we are to become hereafter. The physical comes first in the order of development; "first that which is natural, and afterward that which is spiritual." The death of the first is the falling away of *exuvie*, when the life of our life becomes manifest and the spiritual body unfolds all its powers. The worm that crawls upon the ground and prepares its own grave in which to wait for its coming transformation, bears about on its unsightly form those very prominences which mark the places of golden spangles on the wings of the insect bursting from its chrysalis. Indeed those fine lines of Rogers "to the Butterfly" contain in brief all that spiritual philosophy which we have already educed from the Scriptures.

"Child of the sun! pursue thy rapturous flight,
Mingling with her thou lov'st in fields of light;
And where the flowers of Paradise unfold,
Quaff fragrant nectar from their cups of gold.
There shall thy wings, rich as an evening sky,
Expand and shut in silent ecstasy.
Yet wert thou once a worm—a thing that crept
On the bare earth, then wrought a tomb and slept.
And such is man; soon from his cell of clay
To burst a seraph in the blaze of day."

How this change is to affect the human condition in respect to happiness, is a question which points into a field too vast and solemn to be entered for mere speculation. That the ideas of the Christian world respecting the dread retributions of eternity need on the one hand to be raised out of their grossness and sensualism, and on the other to be divested of the mist and haze which at present take from the doctrine of a future punishment much of its practical efficiency, must, I think, be quite obvious to reflecting and rational minds. Are we to be met with the objection, that these are provinces of mere conjecture, with which the plain Christian has nothing to do? I am persuaded that Unitarians at least will find ere long that this is a subject with which *they* have

a great deal to do. They will find that Christianity without a Pneumatology has been shorn of more than half its power. They will find that when they have withheld from plain and common minds all that is positive and tangible respecting the future life, those minds will have become "empty, swept and garnished" for that gross and degrading materialism through which vulgar enthusiasts inflame the popular mind and scare it with visions of hell-fire. Those minds will be ready to be borne along with the ravings of false prophets; with those who, like the Jews of old, are watching for an outward coming of the Messiah. Or worse still, having no definite views of a hereafter, they will sink into that secret and pernicious skepticism respecting the grand realities of eternity whose wasting influence has already been felt in our churches. There is a singular contrast between those bold and graphic delineations of Scripture which seize the imagination and hold it captive, and the timid and feeble generalities in which allusion is now made to the things that shall be hereafter. And the efficiency of the latter contrasted with the former is as the misty star-beam upon the waters to the sun when walking the heavens in the fervors of noon-day brightness.

E. H. S.

EARLY PIETY.

THERE is beauty in all holiness, under whatever circumstances and at whatever age it may exist. Yet the highest grace consists in giving the heart to God when the dew of youth is upon us.

"The earth affords no lovelier sight
Than a religious youth."

Early piety presents a peculiar attractiveness. It exercises a power over all who see it. Even the skeptical before such a sight dismiss their gloomy doubts, and believe God, the soul, and heaven must be realities. The irreligious are almost persuaded to become themselves that which they cannot but admire. Let a young man come forth and take a stand for Christ, and let him *live* the praises of godliness, and none can resist the loveliness of that picture. Go where he may, he gathers round him a charmed cir-

cle; he is throwing silken cords over other souls, drawing them toward holy thoughts and a divine life. Like the Prophet of old, he hath taken those "two staves, Beauty and Bands," and he is leading out "a flock."

How many are the recommendations of early piety. It furnishes that preparation of the heart so needful for the encounter of temptation and sin. We can meet evil, come in what shape it may, if we but contemplate the struggle and make ready for it. David was a young man, Goliath was mature and mighty in strength, yet because that youth put his trust in the Lord of hosts, his fine smooth stones laid prostrate his foe. If we live on till manhood, servants of sin, our cause is always in peril. We contend against fearful odds; we may, it is true, be victorious; but we may also fall to rise no more. Jesus Christ did not commence his work until he had thoroughly prepared his spirit. No one should enter this great world of moral exposure, contagion, and guilt, until he also has first gone into the wilderness. There, in the morning of life, should we meditate and pray and resolve, and set up an altar unto God. He who does this need not fear the issue. Let the heart be once set right, let it be "fixed, trusting in the Lord," and the devil leaves us—we have renounced all connexion with him; we have said to him, "Get thee hence," and he has fled, and angels come and minister unto us.

Early piety is a foundation for a life of virtue. We see many attempt to build who have never yet laid the true corner-stone. They trust in opinion, accident, custom, penitence; but all these are a sandy foundation. He who does not commence his work aright can make no progress. The more he toils the less indeed does he accomplish, for all he is now doing must be one day undone. Strange is it that man deals so differently in his mortal and his immortal concerns. If a pestilence rage near us, we listen eagerly to every means of preservation, we say to ourselves, 'I will not risk the disease, and imagine I can cure it when fastened upon me. No, I will prevent its attack.' Why then should we in our early days, when told that the pestilence, sin, is near us, why should we neglect preventives? O inconsistent mortal! seek in thy youth the grace of God, his preventing grace, and put not thy confidence in the soul-risking remedies of a late repentance.

Early piety should attract us by its power to ward off presumptuous sins. Many do wrong knowingly and confessedly, they break the law of God and repent of their violations of duty, and plead perhaps that fate urges them onward in their course. When their time comes God will lead them, they think, to repentance; so kind and good a Being will not permit them to be lost. But what is the ground of this trust? Why should the Judge of all flesh suffer any sin, or any retribution of evil, if he be a God of mere mercy? This self-indulgence is, also, a fatal lure. It has destroyed the high and the low; and it has set up everywhere false lights for the young. We are told that the Duke of Orleans, who was regent after the death of Louis XIV., gave himself up to all manner of vice, in the belief that when he desired it, he could break off his corrupt habits and turn to God and duty. But when the time for effort came, and he would fain repent and reform, his strength was exhausted, his sensuality and abominations bound him to earth and sunk him in woe. He died immaturely, a warning to the millions who trust in a late repentance.

Youthful piety is recommended by the fact, that holiness is the only true preparation for death. It cannot be too often affirmed that we must give the morning of life to God if we would spend its evening in peace and hope. Paul declares that for him to die will be gain; but remark the ground of this assertion. "For me," says he, "*to live is Christ*," and he then adds, "to die is gain." There may be a false confidence generated by artificial stimulants, in the hour of death. There may be, it is true, a sincere and saving return at that time to God, but Scripture gives encouragement only to a life of piety. "They that seek me early *shall* find me," they that seek me late *may* find me,—is the alternative.

There is nothing which so disarms "the king of terrors"—as death has been too long called—of its ghastly aspect, as early piety. The Father has provided in this manner a compensation for what were else a most gloomy lot. To see a young man, full of hope and of the fairest promise, one especially on whom others are leaning as their chief earthly stay,—to see such an one arrested by sickness, taken from his occupation, compelled to relinquish the bright light of day, to quit every joy of this life, and amid decline and pains and pangs called to lie down and die,—it is a sad

scene. But let that young man be devoted to God, let him be imbued with practical holiness, and we feel that the scene has changed. We can now look upon him, not as a deformity amidst the fair doings of Providence, but as a "lovely sight." The "beauty of holiness," when do we so perceive and feel it as at the death-bed of the youthful saint?

Taking this as our stand-point, there is nothing mysterious in the appointment of early death. It does not jar on the harmony of our Father's ways, but seems, on the contrary, a token of his unfailing mercy. A religious life transforms the grim countenance of death into the welcome face of a friend. It impresses on our minds the great truth, that there is nothing so ill-favored as a godless life; that to him who has escaped that unnatural state and become sincerely holy, all else is bright and beautiful. Come sickness, come the weariest ills of the flesh, nay, come death itself, even in the season of youth, still all seems right, all beautiful.

I do not write thus from fancy; no, I thank the Father that I have seen this truth illustrated in real life. One has recently passed from this earth to whom I would point as a pattern of the beauty of holiness. He came to the door of the tomb, in the morning of his days, though he was undismayed and with a tranquil joy. Need I say, there was no mystery in this striking submissiveness?

There had been beauty in his active life. God had given him a fair form and a face comely to look upon; he was "a choice young man and a goodly," and seldom do we see so delightful a correspondence between outward and inward grace. It was pleasant to contemplate him, because we knew that his character was as lovely as his person. In the domestic circle faithful, tender, assiduous, what a son and brother were lost in him. Nay, a father he was, for sedulously did he occupy the place of one whom Providence had withdrawn from that station. The same fidelity marked his deportment in every relation and duty. Early and late he gave himself to the service of his employers; confidence was placed in him, and always did he prove himself worthy of that confidence.

He was deeply interested in the sanctuary of God. He gave cheerfully of his time and substance to the welfare of the society with whom he worshipped. With a beautiful consistency he early

offered himself at the altar of his Saviour; and few scenes are more grateful than was this. He was accompanied to the table of Jesus by two other young men, and there, with hearts knit together in a common faith and love, the three individuals jointly pledged themselves to Christian holiness.

From his boyhood he was engaged in the pursuits of religious education. He was a pupil, and early a teacher, in the Sunday School. It gave him joy to lead souls by the still waters of righteousness, while yet the dew of their youth was upon them. Perhaps no one among us felt a deeper interest in the character of other young men. If he saw such an one transgressing, he was touched at the spectacle and would say, 'Ah! how can he do right, he has no starting-point, he has not laid the true foundation, he has no *principle* to rely upon in temptation.' And cordially did he commend the virtuous youth. His counsel to his younger acquaintances was the same that had been given by his deceased parent to himself—"Seek always, for companions, those superior to yourself." Nothing so won him toward another as the manifestation of sincere piety. There seemed a halo, to his view, round a godly youth; the highest charm of life with him was "the beauty of holiness."

He was a member of the choir in his church; and who but such as he should bear on their lips the melody of the Christian worshipper? The music of the sanctuary was not to him a mere exhibition of science, or of vocal and instrumental art; it was all devotion, the offering of the heart—in its varying moods of gratitude, praise, penitence, and holy purpose—to the Inspirer of all good. How easy seems the transition of a spirit, thus attuned to celestial harmony, from the sacred songs of our earthly courts to those strains in which angels join.

And now let me say, that the same beauty which radiated from his life shone also amid his sickness and death. It pleased the Father to afflict him with illness for long years. He left his secular pursuits however only when compelled to it at seasons of extreme debility. He resorted at length to the healing waters of the South, but neither this change nor all the medical aid which was liberally rendered him could stay the inroads of the destroyer. He anticipated the issue with calmness, for he felt that his soul

was in health, though the body was wasting to a shadow. From Sabbath to Sabbath his emaciated form was seen in the house of God, and there, like the patriarch of old, he literally "worshipped, leaning upon his staff." His walk daily became narrower, until at last he was unable to use his limbs or to go abroad at all. He resigned himself to the will of God and was confined to his sick chamber, and there for months he was constrained to suffer. But his faith did not fail him, he still trusted in that Being who to the pious is "a diadem of beauty," a refuge in trouble. It gave him pleasure to peruse religious books, and to converse with his friends, when his pains would permit. Nor did these always restrain him; such was his disinterested kindness, that he would sometimes struggle against his sufferings and continue cheerfully to talk when, as he afterwards said, every nerve in his frame seemed laid bare with anguish. Especially did he always welcome any one who would speak to him on that great subject over which he continually mused and prayed.

There were hours when his soul seemed too full for utterance; he was grateful for every token of the goodness of his God,—for momentary relief from pain, for refreshing sleep, and for the little mementos of love his kind neighbors would send him. If his patience was sometimes tasked to the utmost, he experienced also very happy moments. Perhaps no topic more awakened his thankfulness, than the consciousness of having early devoted himself to God. 'How,' he would ask, 'could I have done it, had I neglected it until now? What could support me, but my long established faith?' On this subject—the necessity of youthful piety, and of consecrating the freshness of one's strength to the Saviour—he was always eloquent. With power did he thus teach. No one could leave him without feeling that the one thing needful should never be deferred to hours like these. And most amiable too did religion appear, as manifested through him; bright shone the gem in that frail casket.

He was reminded at one time by a friend, that although his sufferings were very great and his life protracted in pain, yet he might do much good, more than one in health could, by an example of Christian patience; he might attract by his faith others to the cross of Christ. 'Can I?' he answered, 'then I am

willing to suffer on : yes, if I may save but one soul, I will not complain.' Is there in the wide world a sight more lovely than disinterestedness like this ? Who would not die in the bloom of his being, might his last hours be crowned with such noble self-sacrifice ? Some months before his death, and when that event seemed very near, he arranged all his temporal affairs and gave parting advice to his friends. ' Bid the young especially,' said he, ' from me, to live not unto the flesh, but unto the spirit.' He was accustomed during his sickness to sing, as he had when in health. There were three hymns especially in which he delighted, and I name them here because they each illustrate traits of his character. When meditating on the past, he felt the value of practical goodness, and he would then pour forth his feelings in the psalm which commences thus :

" Lord who's the happy man, that may
To thy blest courts repair ?
And whilst he bows before thy throne,
Shall find acceptance there ?
'Tis he, whose truly honest heart
By rules of *virtue* moves."

Again, he often felt anxious to draw others to the feet of Jesus, and in this frame of mind he would sing,

" Come, said Jesus' sacred voice ;
Come and make my paths your choice."

At other moments of great pain, of which he had so many, he could not but take up the touching strain,

" O where shall rest be found,
Rest for the weary soul ?"

There were seasons when his reason was somewhat disturbed, and at one of these I was present. I was desired to pray for him and did so, and though his thoughts at first wandered, he soon, as I was told, fixed his eye upon me and bowed in response to each petition for his soul ; when the prayer had closed, he was gazing earnestly upon me and was restored apparently to a perfect consciousness of his condition. I can never forget the holy joy, the exaltation of feeling, he then exhibited. It was a testimony to the value of prayer and the power of religion which I would the world might have witnessed.

It sometimes gave me great pain to see him suffer ; but at my last visit—a few hours only before his death—nature seemed

wholly exhausted, and the spirit was pluming its wings for an upward flight. In the evening it was that he returned to his God; and when I looked on the body he had left behind him, so still and composed, I rejoiced that he was at rest. A smile seemed yet to linger on those beautiful features; it was, I imagined, a welcome to the angel who accompanied him on high. Peace to his spirit! As he did not live unto himself, so may it prove he did not die unto himself. May the young especially, like him, give themselves early unto God in the beauty of holiness.

A. B. M.

 ENGLISH SERMONS ON DR. CHANNING'S DEATH.

WE proceed to complete our purpose of laying before our readers extracts from the printed discourses occasioned by the death of Dr. Channing, which we have received from England. They not only show in what estimation he was held, but may be regarded as specimens of the style of preaching in Unitarian pulpits abroad.

The Discourse "delivered in the Great Meeting-house, Coventry, and re-delivered at Northampton and Warwick, by John GORDON," discovers more careful preparation than most of the other sermons which we have noticed, and is marked by such uniform soundness of thought and propriety of expression that we should be glad to transfer large portions to our pages. We must however have regard to our narrow limits. The latter clause of Luke, i. 14. is selected as the text. Mr. Gordon is led, by the circumstances under which he repeats these words, "to review the *character* of Dr. Channing, and to recal to mind the *principles* to whose advocacy he devoted his life." Of his private character he does not feel himself qualified to speak. Of "the character developed in his literary productions" he proceeds to "mention what seem to him some of its most prominent features." We will not attempt to express the writer's thoughts in other language than his own.

"The first mental characteristic which I shall notice as attaching to him is, the disposition he had to concern himself mainly, if not exclusively, with the principles of a subject. His mind grasped the essential points on the questions with which he had to do, and

he invariably endeavored to resolve those questions by an appeal to the cardinal truths with which they might be identified. He troubled himself but little with arguments which merely suited the case in hand, but addressed himself to those arguments which would equally apply to all other similar cases. He was not careful to meet each separate detail of his subject, but contented himself with enforcing the great ideas to whose law all such details were subservient. He put aside the considerations which immediately related to party interests, and dwelt only upon those interests which were of universal bearing. * * * This mental tendency affords the chief reason for that frequent repetition of important truths which we meet with in his works. It will be found on examination, not to be a repetition of mere sentiment, but a new application of an essential principle."

"Another mental characteristic belonging to the subject of my remarks is, the great strength and fulness of thought by which he was distinguished. There was nothing like feebleness in his utterance of the principles to which he directed his attention. As delivered by him they possessed a clearness of substance, and definiteness of form, which proved that they stood to him in the relation of truth. They breathed a vital freshness which showed that the truth he had embraced was *his own*, being animated by the original exercise of his mind upon it; and they assumed a weight and enlargement of sentiment which indicated the more than ordinary intellectual force with which they were conceived and applied. * * * All this is especially evident when he has to insist upon common truths—truths universally known and acknowledged. In his hands they appear new and original, and are armed with a strength which they were not seen to possess before. If, as it has been said,—if it be 'the highest prerogative of genius to produce the strongest impressions of novelty, while it rescues admitted truths from the neglect caused by the very circumstance of their universal admission,' Channing possessed such genius in its greatest degree."

"Another feature of Dr. Channing's character is, the great mental activity which he displayed. * * * He seems to have neglected no opportunity of delivering and enforcing the great truths with which his mind was fraught. And yet he was as far as possible removed from a hackneyed writer—one whose busy temper would lead him to concern himself with every question as a matter of course. He never stepped forward but when he had sentiments of high importance to communicate, or when there was some pressing want which he only could supply. He appears to have been forced to what he did, either by the fulness of his own mind, or the emergency presented by the circumstances around him. His intellectual activity was, in fact, produced by a deep sense of

moral duty, impelling him to say that with which his heart was charged, and which the condition of his country and the interests of humanity required should be said. Each effort was, therefore, animated with spiritual life, and aimed at some wise purpose which he had in view."

"A fourth feature in the mental character of Dr. Channing is, the intrepidity with which he carried out the principles he adopted. He never shrank from consistently and resolutely applying the sentiments he embraced to the utmost extent to which he deemed them capable of application. He never shrank from acting up to the rules of conduct which he recommended. He did this in the face of dangers to character and fame, and influence, and even to person, of no ordinary kind, and under circumstances in which nothing but a faithful devotion to the interests of what he deemed to be truth could have formed the inducement to his conduct."

"The only other mental characteristic to which I shall refer as distinctive of this great man, is the moral sympathy by which he was influenced. * * * Dr. Channing was as remarkable for the affectionate manner in which he appreciated all that was true and good belonging to those who differed from him, as he was for a faithful adherence to his own principles. * * * His love to man and the great interests of humanity was superior to any love which he entertained for his own party, or for any purposes with whose advancement he himself had immediately to do. That love showed itself in merciful regards towards all the miserable among men. The same love appeared in the deep and tender friendships which he cultivated, and which dictated those melting tributes to the memory of his departed associates by which he has endeared them to our hearts. Perhaps the finest passages in his works are those in which these varied affections are displayed. * * * For moral beauty in all its forms it seems to have had a more than common affinity, and especially to have connected itself with all that was gentle and kind and benevolent in morality. Hence arose the extraordinary power which the character of Christ appeared to exercise upon his mind, and the elevated views he entertained of the nature and influence of the love which Christianity regards as the foundation of virtue."

Referring, as he passes, to "the eloquence which distinguishes Dr. Channing's writings," he thus speaks of his style.

"Like most eloquent men, he had a style of composition in a great measure peculiar to himself—a style in which his thoughts were broken up into separate sentences, instead of proceeding in a continuous flow, and which was eminently distinctive of the character of his mind, being that which is usually adopted under the influence of powerful sensibility. To him that style was but the

natural utterance of his soul, and, fashioned as it was by the genius which expressed itself through it, its very peculiarities gave additional force to what he delivered, although when imitated by others, it is as unsightly, and unwieldy, and injurious, as the armor of a giant upon an ordinary man."

Proceeding next "to a notice of some of the principles to the enforcement of which Dr. Channing devoted his life," he selects these two points,—“the exalted conceptions which he entertained of *humanity*, and the supreme importance which he attached to *religion*.” First, “man constitutes the grand element of that universe of being with which he is connected.”

“When he spoke of man in this relation, he did not, however, as many have done, refer to some abstraction, some general idea, which may be included in that term. He meant by man, individual man—man as existing in the person of each one to whom he attributed the honor and worth for which he pleaded.”

“Nor did he connect that honor and worth with any thing accidental, or which was only partially possessed by mankind. He recognises no class distinctions.” “Neither did he content himself with vague expressions on the subject of the glory belonging to man. He clearly pointed out where he thought that glory lay. He placed it in the spiritual power which attaches to man—the power which he can exert upon himself as distinguished from the sensual tendencies and passionate impulses of which he is the subject.” “The same principle,” moreover, on which he made the welfare and progress of the individual man to depend, “he applied to the welfare and progress of man in his social and civil capacity.”

“He taught that the true interest of families, of churches, of trade, of government, of every institution by which men are connected together, was the same moral interest which ought to regulate all private and personal affairs; and that the great object aimed at in all these departments of life should be the preservation, and establishment, and extension, of the spiritual principles with which that interest is identified. A happy family, with him, was one all whose members mutually acted up to their own sense of truth and goodness. A well ordered church was one all whose component parts were animated by the spiritual vigor which Christianity may inspire into every heart. A prosperous trading community was one in which master and servant, buyer and seller, conducted themselves toward each other in consistency with the moral justice which is applicable to the affairs of commerce. And

a good government was one which, while an enlightened morality formed the rule of its own proceedings, gave to all its subjects the equal rights which constitute the platform of morality among themselves."

"Therefore was he the advocate of *freedom*" against all the influences by which it is assailed or endangered. And "upon the principles which he recommended he himself acted."

"He asserted the independence for which he pleaded. He carried out the spiritual liberty which he endeavored to promote in others. He worked up to the moral standard he erected; and in his own person he proved that a character formed upon these principles was infinitely more powerful than any other instrumentality which can be employed for human regeneration and blessing. He has done more in his own country, and in this country, for the high and holy causes with which he identified himself, than any array of external machinery could have effected, whether depending upon compulsory or voluntary means, or conducted by civil government or associated bodies of men. He has demonstrated the great lesson he delivered—that the mind of man, individually asserting the native strength with which God has endowed it, is the mightiest force which the whole universe contains."

We must copy the next paragraph also.

"These views of humanity are not only true and valuable in themselves, but are especially important at this time, concurring as they do with the tendency of events around us, while they shew how that tendency may be most wisely and beneficially fulfilled. Channing was in an eminent degree the prophet of his day. The principles he laid down were those for the clear and powerful utterance of which the course of things had prepared mankind, and were immediately calculated to direct the efforts and encourage the hopes most natural to the civilized world. To the exact suitability of his teachings to this period of human history he owed his success no less than to the strength of his own character; and we have to bless God that he appeared at once to point out the evils, and to facilitate the acquirement of the benefits, with which the present movement of society is fraught. The debt of obligation between him and society is mutual. We reverence him not only as a great and good man, but as one to whom it will be found that the present crisis of human affairs owes more, as to the clear expression of its wants, and the effective assistance toward obtaining them, than to any other single individual."

Next, of the estimation in which he held religion. It "was not only a subject to which he devoted his attention, but it constituted

in his mind *the* subject, a correspondence with which was the fulfilment of the true and eternal purposes of our being."

"Religion," likewise, "he identified with Christianity. He never contented himself with setting forth the glory of the religious principle alone. The revelation of the Gospel with him sustained the same relation to that principle which the facts of nature do to scientific investigation. He was a Christian in the most positive sense of that term. One who not only admired Christianity, but who believed it to be true and divine—who upheld it and proclaimed it as the truth which God himself had made known, in order by its means to satisfy the religious wants of mankind."

But "he was more than a champion of the truth of Christianity. He threw light upon parts of the Christian system by which they are exhibited to us with all the freshness and force of originality." "The Christianity which he held was *Unitarian* in its character." "The process of mind which led him to such conclusions was exactly the same process which led him to the more elevated views which he entertained relative to human nature and society."

"I have observed that it was one of the tendencies of his mind to concern himself mainly with the principles of a subject, and that the principles he adopted were conceived by him with extraordinary strength and fulness of thought. Guided by the Christian revelation, he brought these characteristics to bear upon such questions as I am now alluding to. He threw his Christianity into the form of principle, and the result was, that he found the notion of the tri-personality of the Divine Being to interfere with the principle of religion as developed in the Gospel; and he found the notion of divine satisfaction to interfere with the principle of morality as laid down there. In that form he constantly put the case; and when he had to contend for the personal unity of the Deity, he did so because he identified that doctrine with the interests of piety; and when he had to contend for the exclusively moral influence of the work of Jesus, he did so because he identified that doctrine with the interests of virtue."

Farther, "he did not leave Unitarianism as he found it. * * * He has given to the expositions of Unitarian doctrine a more evangelical character." "The philosophical change which he has produced is little less remarkable than the theological. The doctrines of Materialism and Necessity, which in days gone by gave so much of their own character to Unitarian preaching and writing, now, mainly, I believe, through his influence, give character to

them no longer." This remark we scarcely need observe, has far more truth in its application to England than to this country. Mr. Gordon closes with exhorting his hearers to avail themselves of the advantages which the possession of the writings on which he has enlarged puts within their reach.

The next of the sermons which remain for us to notice is entitled "Great Men: their Characteristics, Influence, and Destiny;" and is published as "A Lecture, delivered in Stockwell Gate Chapel, Mansfield, Sunday morning, Nov. 20, 1842. By William Linwood, minister of the place." The dedication marks the state of society in the land where it was written: "To the WORKING CLASSES of Mansfield, the local representatives of those intelligent, suffering but patient, millions, creators of British wealth, safeguards of British prosperity, from whose ranks Providence has called to their mission some of the world's noblest benefactors; in the hope of whose freedom and elevation the true philanthropist ever finds his consolation, alike in success or failure of heroic endeavor, this Lecture is inscribed, as a humble tribute of the sympathy, confidence, and respect, of their friend and well-wisher, the Author." The Lecture, which adopts as its motto the text found in Daniel xii. 3, is mainly occupied with a delineation of "the great man," in "those characteristics which mark him out from the masses." Mr. Linwood insists, that in "determining the merits of such men, it is necessary to remember the age in which they live, and the peculiar circumstances influencing them while pursuing their avocations. * * * We must view them in relation to their age, before we can fairly say how great and good they were or are." He then distinguishes, as characteristics of such men, "the force and depth of their intellects, and the thorough vigor of their sympathies;" "their reverence for human nature, and faith in the omnipotence and durability of truth," in consequence of which "the really great man seldom does much for the cause of sects;" and the place which they hold "in advance of their age," for which reason "the life of every great man is one of contest and prophecy—a battle against the present evil, a foretelling of the future good," and he must be armed with "the spirit of a martyr," since "in his own times rebuke and slander alone await him," but he may "appeal with safety to the future," for

though he die, his virtues and his truth live, and "though ten thousand heroes may fall, no time, no change, can blot out their heroism from the memory of the world." As he approaches the close of his discourse Mr. Linwood notices the event which had suggested its preparation, and speaks of Dr. Channing in language which we now quote.

"I do not know of any more decided mode of illustrating my respect for Channing's memory, than by bringing forward, as I have done in the present lecture, some of those sentiments he appears to have had most at heart, and which inspired him with that fervor and enthusiasm that marks and pervades even the most fugitive and ephemeral among his works. If ever man yet lived, who loved the beautiful, the pure, the good, the magnanimous, and heroic—who loathed the mean, the gross, the sordid, and the jesuitical; if ever man yet trod this earth who honored and revered his kindred race, who realized the close and endearing character of his relationship to the whole of God's thinking, intellectual creatures—Channing was that man. His veneration for man is the source of all his fervor and inspiration; it colors the whole complexion of his ideas; it gives thunder to his voice when he rebukes the tyrant, and a prophet's fire to his pen when he defends the slave; it raised him above the noxious influences of faction; it bound him to world-peopling humanity. He would become the vassal of no sect. To be one of the human race was enough for his ambition. He knew himself to be one of the Everlasting Father's immortal children; and thus dignified, he let pass by him the artificial titles and sectarian badges, and evanescent emblems of sectarian favor, as poor and worthless. Though he loved the home and country of his fathers, he was ever at home with humanity; and, in the spirit of a Christian cosmopolite, he found a country in the world. Channing was no sectarian; he was the chief trumpeter of no sect; he was, I take it, too great a soul to become the mouth-piece of a faction. His sense of the morally beautiful and good made him an Unitarian in the more spiritual, and not merely in the cold, technical, material sense; but he had an eye to perceive and a heart to love the true and beautiful in all opinions, and to crown with honor the great and good of all parties and all times.

But I will not speak of Channing as the mere champion of certain dogmas, I would rather speak of him in a fuller, broader sense—as a benefactor of humanity, a liberator of the world. I would speak of him as of a pure and genial and thoroughly healthy mind, in contact with whose sympathies and feelings our own minds grow conscious of a warmer aspiration after all that is purest, most beautiful, and enduring in this universe of God. I would

speak of him as one, from the pages of whose writings I have drunk in an inspiration which has prepared me to bear up against many a disappointment, and to hope against many a fear ; to honor and to trust in the majesty of man, and to anticipate for the general mind and heart of humanity a course of eternal progress, which its Author has qualified it to sustain, and which no persecution, no prejudice, no superstition, no priestcraft, can impede. I would speak of him as prophet, patriot, saint and sage ; improving the present, foreseeing and foretelling the future, pointing attentive millions to higher attitudes of existence, and himself leading the way. I would speak of him, in fine, as the slave's champion, the mechanic's and laborer's patient, ardent friend ; and if he lives alone in the grateful memories of the millioned slaves whose chains he would have snapped asunder, or the downpressed and persecuted masses he would have raised to virtue, to culture, and to God, his fame will long flourish, and his future renown be bright.

But he is gone ! Silent the lips once so eloquent with devotion ; stilled the heart once beating so fast with a human love ; cold and passive the form that dilated with heroic energy ; and unheard now on earth the voice whose music once spoke so fervently the lessons, whose force no time can quench ! * * * Channing is gone ; but the truth he propounded, the virtue he enforced, remain untouched, unshaken still ; they have lost another advocate, but have not parted from one jot or tittle of their power. * * * He is gone ! but truth remains, hope remains—man remains—all, all remains as firm, as unshaken as before ; and so it always is in this our world. Errors and delusions pass away, but truth endures ; heroes pass away, but heroism endures ; fogs and mists pass away, but heaven's lights endure ; ages pass away, but God endures—remaining, amid the crash and din of falling systems, the Alpha and Omega, beginning and end, first and last.

We have now noticed all the Sermons preached abroad in consequence of Dr. Channing's death which have been published, so far as we are informed. But we find in the Unitarian journals extracts from other discourses called forth by the same occasion. The *Christian Pioneer* furnishes its readers with a large part of a sermon delivered at Bristol, by Rev. R. L. CARPENTER, minister at Bridgewater. After illustrating the sentiment of his text—"None of us liveth to himself, and no man dieth to himself"—by remarks of a general character, he cites the confirmation of its truth afforded in the influence of which Dr. Channing has been and will still be the author. We have room only for a few sen-

tences. Mr. Carpenter, we should observe, is a son of the late Dr. Carpenter of Bristol.

"Channing has not lived to himself. I know not that his eloquence is unrivalled; I believe that there has been piety equal to his; his views of Christian truth are not singular, and there are obscure authors equally profound; but he *united* those qualities, which made him at once a useful, and a popular writer. In our own country thousands have read his works, who would not open a book by an English Unitarian; and the influence of his talents upon his countrymen, made them listen to wise and good counsels, to which they would otherwise have been deaf.

Why are we honoring him this day, with those solemn marks of grief which we reserve for our own potentates or our pastors? It is because one greater than a king has fallen; and one who was not the instructor of a single church, but of many in every church! It is because, an American by birth, he was the friend of man! In a letter to my father, referring to his hopeful views, and saying that he was less sanguine with respect to America, he adds: 'May your visions be prophetic! In truth I care little *where* progress is made; for it is the glorious distinction of our times, that all improvement becomes the property of the race. What may we not hope from the new ties which are now binding together all civilized communities.' Among his last labors were the efforts he successfully made, to inspire right feelings towards England; and he had the happiness of seeing a peaceful spirit brooding on the chaos of passionate and troubled thoughts. God grant, that not only the peace which he loved, but the liberty he strove for; above all that liberty wherewith Christ hath made us free—that liberty which none can share who are the slaves of sin,—may increase, as his heart desired!

He *did* not live to himself. He did not, it is true, labor to the same extent as some others in the fields of active usefulness; but he chose a 'good part,' and his seclusion was not indolence. He felt in a remarkable degree our responsibility for our words, and the necessity that all the influences which proceed from us should be good. In a letter received from him, after my father's death, he suggests a counsel, not to publish too much:—'The best of a man's writings should be selected,' he says, 'with somewhat fastidious criticism, for the press; and care should be taken, lest the best should be lost, and fail of their effect, by being surrounded by much that wants interest.' And his writings are few, compared with the amount of his thoughts; he knew the force of words, and placed a guard that nothing injurious should escape him. In this letter, he expresses a hope to see my father; and trusts that personal intercourse was only deferred! It was 'only deferred:' they are now with Christ. O glorious assemblage of the Church

of Jesus! happy meeting of pure and kindred spirits! 'There all shall live that sanctifies!' None die to themselves: the good die to the Lord, and shall be received among the blessed of his Father!"

The *Christian Teacher* for last January has an article on Dr. Channing, devoted principally to notices of sermons—both American and English—published after his death. It contains however, besides the Editor's own view of his character, extracts from unpublished Sermons by two eminent Unitarian ministers in the West of England. Rev. J. J. TAYLER of Manchester thus estimates his influence.

"The name of Dr. Channing will henceforth be indissolubly associated with a new era in the history of religious opinion—and more especially in the development of Unitarianism. * * * Embracing Unitarian sentiments, yet retaining in full vigor many of the hereditary principles of the ancient Independents, in a region comparatively remote from the influences of European philosophy, he was admirably qualified by his native temperament for combining tendencies which had hitherto operated in different spheres, and which some had supposed were incompatible. To the enlarged ideas, the bold reasoning, the free and Catholic spirit of the rationalist theology, he added all the fervor and enthusiasm, the glowing imagination and the rich unction of a devotional sensibility, usually deemed peculiar to what are called Evangelical views of religion; and in this respect he was undoubtedly the herald of a better day. He forsook criticism, to enforce and apply to the living wants of the human soul those great eternal truths of religion which criticism had already evolved, purified, and indicated. He seized the grand, universal principles of Christianity, as they presented themselves to his meditative intellect on the broad page of the Divine Word—and, assuming their truth, as sufficiently tested by the experience of eighteen centuries—without stopping at every moment to trace out their exact verbal agreement with the written record—without exercising at every turn of argument and expostulation the office of apologist or interpreter—he stepped forth on the scene of human affairs with the intrepidity of spirit which ever accompanies the consciousness of great principles—to revise the interests which an age of revolution and skepticism had cast into unmerited neglect, to inspire the love of truth and right for their own sakes, to exalt virtue above utility, to restore religion to its proper seat among the warmest affections of the human heart, to plead for universal justice and freedom, to inculcate a boundless trust in the wisdom and benignity of the Universal Father, to teach us, in the largest and noblest sense, to honor all men. It was be-

cause he thus spake—so earnestly and so truthfully—to the universal heart and conscience of man—soaring far above the narrow distinctions of sects and creeds—that he found readers and admirers among all parties and all classes, in his own country and in Europe; and that he has contributed more than any other writer to render at once intelligible and popular, views of religion and duty which in other hands have never obtained any large share of public sympathy. He was a patriot too—faithful and uncompromising; and if his country should escape the perils which menace her, and fulfil the splendid presages which dawned on her birth, he will be remembered in calmer and happier days among the best and wisest of her sons—as one who disdained to flatter her prejudices, who warned her of her dangers, who scrupled not to tell her unpalatable truths, and who, with the clear vision of a prophet, pointed out the sole path of her future greatness and glory.”

Rev. Mr. MARTINEAU of Liverpool confesses his admiration and gratitude for “that high and noble soul whose departure from us will be felt as a bereavement by every nation that speaks the English tongue.”

“If ever man got private admission to the human heart, and spake for it the wants it could not utter, and told the meaning of its sorrow and its strife, it was our wise and earnest Channing. In the silencing of that sweet and solemn voice, a word of divine prophecy grows dumb; and who can tell what we have lost in the great thoughts and ripened love, from which God hath sealed those persuasive lips? Certainly, one of the mighty and beneficent powers of our world is gone in him. While he was with us, not only individuals, but churches and nations, might feel assured that nothing could be seriously wrong with them, without the uplifting of his faithful arm, and the deep pleadings of his fervid speech. Amid the noise of popular passion, in the rage of faction, during the growl across the ocean of state thunders, portending fearful war, he, almost alone,—serene amidst the storm,—made the music of a heavenly wisdom heard. Never betrayed by love of country into blindness to the claims of man,—incapable of the numbness of custom which, with lower souls, deadens the sense of constant wrongs, and takes away the horror of gainful and familiar guilt,—kindled to inspiration by generous and disinterested deeds, in whatever clime they are produced, by whatever people done,—he moved through human affairs with that undisturbed and godlike perception of the true and merciful and good, on which minds that feel the agitations of a less tranquil region must ever look with awe and trust. * * * Poor and paltry were it to deny our dependence upon him, and pretend, even in relation to our faith, that we are above the influence of such authority as his; *not*

to feel it were to be cold to the most earnest wisdom, and most penetrating love. By the Divine right of sanctity and virtue, he was as a master among us. He did not impose upon us *his* faith, but he awakened and revealed *our own*; faith in *truth*, that fears nothing so much as accommodating insincerity, and loves nothing so well as the realities of God; faith in *men*, that dares appeal direct to their deeper and devouter heart, instead of their superficial sentiments of custom; faith in the *God within us*, who calls us to cast aside all conventional compliances, as the temptations of a fiend, and enter upon the simplicity of Christ; faith in the *God without us*, who has so arranged the world that to prudence and diplomacy in religion no lasting triumph is given, but only to self-sacrificing trust. Never let us part with this high faith, or consent to a life unworthy of its greatness."

We close our article with a few passages from the notice in the *Christian Teacher*, written, we presume, by Rev. Mr. THOM of Liverpool.

"Perhaps no one living man ever stood in the same spiritual relation to so many minds. * * * We believe the sentiment with which he was regarded was quite peculiar,—that he was one to whom men came not so much for information, nor even instruction, as for spiritual illumination;—one, through whose mind they felt that they had a nearer access to God than their own afforded,—through whose realized communion of the Divine and human spirit, moral and religious truths seemed to be stripped of all intellectual uncertainty, and to become *intuitions* of the soul. The doctrines of Jesus were the lights in which he regarded the relations of every human being to society and to God, and consequently his judgments on moral subjects were uttered with a simplicity, a commanding clearness, and fulness of conviction, that make them sound like inspirations."

We have room only for the following paragraphs.

"We would venture to say a few words on the distinguishing character of his mind, and this we think lay in what, perhaps, cannot be described in any other way than by calling it *spiritual discernment*. It was not by slow inductions that he reached his perception of moral truths, nor by an elaborate chain of mediate proofs that he communicated them to others. He spoke as a Prophet,—as from immediate vision,—as one who had come from the oracle of his spirit, where he had listened to the everlasting Voice. * * * Religion, and the practical spirit of Christianity, were not to him the products of mere reasoning, but a light struck out by the direct action of God on all the purer states of the human soul. * * * Now it is this character of mind that displays genius of the

highest order, and from which his wonderful power of attraction was derived. He never discusses a question on debateable ground, but at once pours on it a flood of light, by an exposition of the everlasting principles with which it must be brought into harmony. Argument, in the common sense of that word, was not his instrument, nor logical power his characteristic, nor in his writings is there to be found much of consecutive thought,—perhaps not a single subject systematically treated, and according to the laws of a philosophical arrangement. It was not that he was deficient in such powers, for his mind was eminently clear, but they were not his highest instruments; he had diviner, brighter, fuller evidences; he rose more freely into the light of those spiritual faculties, sentiments and aspirations, in whose precepts and revealings there is felt to be no uncertainty. His writings, beyond all others in the language, are marked by a moral inspiration,—he fans the soul of his reader, and elevates it to pure vision, sentiment, and insight. When you close his pages, you may not feel that all the materials of a subject have been placed within your reach, or that you have been made capable of systematically developing it for yourself;—but you will feel that your spiritual nature has been brought into right relations towards it, that the great principles, the holy and merciful sentiments which ought to determine it, have received from him a new glow of life. His power lies in making you feel rightly towards God and man; and few are the questions, in Theology or Social Morality, that require any thing more for their settlement than the heart being brought into this right spiritual frame.

His style partakes of this character of his mind. He presents you with a series of moral intuitions, which are found to exhaust the essence of the subject. Yet the single features are rather taken up numerically, than in any organic connection. There is no necessary sequence in the order of his topics. His mind emits light rather than developed thought, and flashes out its intense revelations, often in the fewest possible words,—though his unexhausted interest in a great subject frequently leads him to repeat himself, but never without renewing in his reader the glow of kindred sentiment. He never repeats but to rekindle. His style is a true image of his mind; the spiritual outshines the philosophical faculty; but still the philosophic element is never absent. You are never in any doubt as to the soundness of his views,—however intense may the light of his sentiments, you always feel that the truths, which are the basis of this interest, are as living rock."

"The action of his mind on all the highest interests of man was singularly varied and extensive. On no great moral question affecting his times has he been silent, and into every subject that he touched he has carried the same intensity of spiritual insight. He has elevated and purified every question on which he has written,

as though he had not conferred on it with flesh and blood, but brought it into the presence of God, and examined it with the eye and heart of Christ. The mere theologian, politician, reasoner, moralist, disappears, and we hear only the all-reconciling spirit and truth coming from one who, in Christian earnestness and simplicity, speaks of God as his Father, and of man as his brother. Indeed his constant resort to these great principles has given some sameness to his method of treatment, but it enabled him to throw the light of eternal truth on moral questions, by which others had been dazzled or corrupted."

"Space would fail us to recount his labors in the service of humanity—the various directions of his influence for the elevation of his country, which he rebuked so openly, yet loved and trusted still. Yet country was not all to him. He had, indeed, something of the partial feelings of patriotism, but above a patriot, he was eminently a man and a Christian. It was he who made the most effective and scornful exposure of a State Paper of his own Government, advancing the monstrous demand that England, within her own territory, should work the slave law of America. It was he who declared, not here, but there, that, by such a demand, America had degraded herself before the nations of the world. His country should number him among her purest benefactors. Not far below Washington should he be placed who labored not for civil but for moral redemption, to make the liberty of that mighty nation a reality and a truth, and not a falsehood and a mockery before the face of Almighty God. She will raise a monument to his name, when she can do it with clean, self-justifying hands. Her repentance and her righteousness would be a monument, that would make his heaven more blessed. To which of her interests was he inattentive or unfaithful? There was no movement he did not help. His strength was found out in the cause of Temperance; of Peace; of the Ministry to the Poor; of the Elevation of her Laboring classes; of Self-culture among her people; of the purity of her Public Men; of the strict union of Morality and Politics; of the means and importance of her National Literature,—as if for these alone he lived and thought. And she honored him while living. She was proud of his genius and his fame. Will she let him die, and heap upon her head the retribution of his slighted messages from God?"

We have given many pages to the subject which we now leave, but we have not a word to offer in way of apology. If any one think the theme deserved not so much space, his feelings are probably so different from ours that we should in vain attempt to lead him to a better judgment.

E. S. G.

THE ANSWER TO PRAYER.

A SERMON, BY REV. FREDERICK W. HOLLAND.

MARK xi. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

A CROWD of Scripture testimonies consent to the same cheering truth. Innumerable voices from all the older and later manifestations of God, from our own hearts and the lives of holy men, declare that God heareth and answereth prayer. That, as his presence surrounds, his power sustains, his love embraces us all, so the weakest cry of the prodigal son cannot escape the Father's ear, cannot miss the Father's blessing;—may not be met as our folly would choose and our presumption dictate, but must be met, as our hearts are true and God in Christ is true, by the gift of that very thing we most need. It is, as I think, the vast underground of all revelation, the great tableland on which the altar and the temple have in all ages stood, that many things which would never be given to us without, may be given to us with, our prayers; that many gifts, whose measure would be stinted but for our urgent entreaties, by these conductors of Divine mercy may come in correspondence to the unsearchable riches of heavenly grace and the unspeakable necessity of earthly weakness, want and peril. Many an angel-blessing, as I believe, waits now our importunate supplication, to create in our soul that state of mind, and in our life that tender relation to God, which may enable it to leave the Blessed Presence, and make its abode with us, the life, peace, joy, crown of existence.

It has never struck me as idle or selfish, that curiosity which inquires about the answer of prayer. No question reaches more immediately the profound depths of our faith; none, if susceptible of reply, could be more satisfying to the heart or inspiring to the life. I do not see even, how we can really ask, without some confidence that God will give—that it makes some difference in his giving whether we ask or not—that the state of trust and expectation, into which the prayer of faith throws us, is an indispensable preparation for the reception of his gift. “He that cometh to God

must believe that He is," and not less "that He is a rewarder of them that diligently seek him:" else, discarding this motive, this assurance, he will come seldom and with frozen heart—by and bye will cease coming at all. He that prays with his whole soul must expect and know, that according as he asks so will he receive, as he seeks so will he find; or, his prayers will sink into an empty form, perhaps a dreamy meditation—their fervor, urgency, trustfulness, rapture, efficacy gone. This doubt has made so many prayers fearful; has smothered their aspirations, benumbed their hearts, and shut out God by a heavy cloud from the trembling and wishing soul.

Our hearts can never feel what they do not believe. The stream cannot rise higher than the fountain. The voice of Christ echoing continually in every true heart is, "Be it unto thee even as thou wilt." It cannot be otherwise. We need to feel, when we crave mercy, that, as the spirit is right, is obedient, trustful, contrite, the prayer is heard and answered—peace is shed abroad in the heart—blessing and glory wait on the future; that we have not to inquire cautiously if such things can be, but to know rather that they are; not to search into the soul and scrutinize the process, but to feel that it must have taken place—to feel that the chilling doubt would impair the very possibility of what we so much desire—the wavering heart would deny itself every blessing, and live, like Gideon's fleece, dry in the midst of refreshing dews.

I should have to believe this, it appears to me, even were it contradictory to, instead of being a part of, the good providence of God, so numerous, repeated and convincing are the Scripture assurances. My text is among the most decisive pledges ever given by God to man. Nothing can well go beyond this promise,—*"What things soever ye desire when ye pray, believe that ye receive and ye shall receive them."* The context fortifies the statement, and raises it upon a lofty pedestal before the eyes of mankind,—*"Verily I say unto you, that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith;"* and then follows the promise, *"Whatsoever ye desire when ye pray, believe that ye receive and ye shall receive."* Elsewhere we are

told, that "the fervent prayer of the righteous man availeth much:" and then, instances of amazing and immediate success are given. The tone of Jesus never becomes more emphatic, his annunciation never more startling, than when he declares, "Whatsoever ye ask the Father in my name, he giveth you. Ask and receive, that your joy may be full." Words of divine encouragement, addressed indeed to the immediate disciples; but yet, under the Christian dispensation, belonging in a spiritual sense to every faithful follower. The fact, that such a promise was given and kept, proves that neither God's providence nor man's responsibility is invaded by such an attention to our requests. So too the blessing promised, in addition to that resting on private supplication, "If two of you shall agree on earth, as touching anything they shall ask, it shall be done for them of my Father which is in heaven!" So too all the Apostles. Indeed, where one word bordering on this truth can be found in the Old Testament, so instinct with the peculiar inspiration of our own loftier faith is this promise, a chapter can be gathered from the New. John declares, "If we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him; whatsoever we ask we receive of him:" almost a reiteration of my text. "If any of you lack wisdom," says James, "let him ask of God, who giveth to all men liberally.—But let him ask in faith, nothing wavering."

But, not to allude to those parables which, like that of "the unjust judge," clothe this fact in the richest and most life-like drapery; more than any mere assertion to my mind, is the vast store of blissful thought and quickening promise, contained in the name, "Father," "Our Father." With that annunciation of God Christianity begins and ends. Enthroning that in the childlike soul, carrying it out in the filial life, its kingdom comes. That truth we have never yet comprehended, never unfolded in its vast influences, never thoroughly raised our life by its inspiration, never felt it so deeply as to shed around its divine sunlight.

The Heavenly Father's relation differs from that borne by the earthly parent to his child, not, as the weakness of our faith would fain persuade us, by the coldness of his regard, by his chastening the tenderness we feel for our offspring by the cold majesty of a king, the general but distant care of a wise governor.

It is, that he alone of all parents knows no limit to his power, no restraint to his affections. It is, that the kindest of earth are unkind beside him; the tenderest mother stern, the wisest and strongest father helpless! Have we yet felt, can we feel, enough, that we are infinitely more than subjects, more than worshippers; that we are sons of God! that his love has a reality, his affection a reason, motive, impulse; that of Him and to Him is our whole being; that his heart beats in sympathy for our trials and rejoices in our joys; that his spirit yearns after every tempted child, and calls every wanderer to his near presence, and spreads a diviner light around the faint and feeble, and welcomes the departing from the clouds of earth to the glories of heaven?

We have heard of a poor mother, who journeyed on foot in the dead of winter a hundred and fifty miles, that her child might sleep in peace, in ground consecrated, as she felt, to the rest of the people of God. Think you, the Heavenly Father can see a child of his lying buried in sin, his immortal nature entombed where is no peace, no sweet sleep, no celestial dreams, no blissful awakening on an eternal morn—and be present himself to that child, folding it in with the all-surrounding atmosphere of his invisible being, yet by no impulse, no breath, no touch of any secret chord quicken that soul to itself, to His love—its promised heaven? Think you, that this all-embracing Spirit, clothed alike in unbounded might and unbounded affection, can be present wherever his own offspring are encompassed with temptation and just ready to be trodden down by the hosts of sin—can feel for them a love exceeding infinitely all that human fathers have together known, and not desire to rescue them—not move their souls by any angel-thought, not touch their hearts by any heavenly pulse, nor hear the cry for deliverance, nor answer the prayer of the bleeding, breaking heart? Would this be a *father*? Would the denial of a cry He had taught their own souls, raise Him a particle above the relentless judge, who sees sin multiplying its demon form, yet feels only his mission to punish; or the merciless sovereign, who avenges the misery he never endeavors to prevent? Think you, that this merciful and loving parental Nature can be forever around, and “never far from any one of us,” in our doubts and fears, our longing for heavenly guidance, our shuddering over the dread

mystery of being, our perplexity at some unexpected crisis, when we know not how to move, when experience is dumb, and philosophy aghast, and affection spell-bound with apprehension—at some moment perhaps, when a single step seals our doom, yet to our passionate supplication this omnipotent Father can, this all-merciful Father will, vouchsafe no reply, offer no suggestion, present no leading thought, in no way, to no degree, strengthen, comfort, counsel, quicken or save?

I do not ask, you will observe, that, because God is our Father, he should so obscure our moral likeness as to overrule our freedom: but, not doubting that our souls are ever in contact with the great Soul of the universe, that our hearts are naked to Him on every side, I cannot but feel that, if any truth may be trusted in Christianity, it is that God will succor, guide, deliver, bless the prayerful spirit. I am not asking sensible miracles,—these belonged to the childhood of the world; and, though every birth and every death and all the great processes of nature are still miracles to us, I do not look for such overwhelming Divine manifestations now that the infancy of religion is over, and its foothold firm, and its eye bright, and its ever-living heart strong. Yet it is true, as Elias was answered regarding the rain, as the prayer of faith, it was promised, should save the sick, it may be with us—may be without our understanding fully by what agency the calamity was warded off, or the long-delayed blessing secured. But I do not think we are to be dwelling much on any other than spiritual wants and inward gifts. The presumption of those who claim of God they know not what, ever shocks me. Neither the life of the dearest friend I have on earth, nor the outward triumph of the truths which my mind clings to as to existence, could I ask of God, feeling certain he ought to grant my request. What can I tell of how much darkness may yet overtake that spirit, which my weak heart would hold back from ascending into perfect light and unbounded glory? What can I know of the mingling of error with truth in everything human, which may possess the purest faith and change into a Marah-pool its fountain of living waters? Nay, as the highest form of Protestantism is manifestly unfit for the spiritual state of most Romish lands, as the silent thanksgivings of an angelic life would never nourish natures like our present ones, the

very elevation of our views may incapacitate them for immediate efficacy to all.

Surely, there is nothing Christian in the claim our fond thoughts continually make on God for things needless, things inconsistent, things oft-times offensive and injurious.

That very many of the common petitions of earth—petitions which in fact contradict that one of our Lord, whose unequalled wisdom teaches us to ask for a sufficiency to sustain life, for daily bread and no more—petitions, which in their spirit question the wisdom and doubt the providence of our Father, are so much breath wasted on the air, is nothing against the promise of Christ or the power of prayer. Too many of our prayers are for temporal blessings: the mere expression of fear at coming change, the natural breathing of doubt, the honest utterance of worldly desire. "We ask and we receive not," because we ask of Christ, like the half-converted Apostle, to sit at his right hand in a kingdom of this world; because we esteem this life all, and heaven but an angel-winged dream; because we ask God to quench his own spirit, and shut out his own presence from the soul: and therefore are so many prayers fruitless, so many hearts as good as dead!

Of spiritual blessings we have never, we can never ask enough. No urgency is too great, no importunity too pressing, no expectation too confident, no hope too aspiring, when we seek of God the best thing he can give—himself—his love, his truth, his spirit, his holiness. All that makes us one with Deity, and binds up our life in the golden sheaf of immortality, and brings out the Divine image in our hearts, was meant to be sought as the exhausted swimmer craves aid, as the sick man on the grave's borders implores the physician's counsel, as the traveller waylaid by midnight assassins raises his voice for rescue. There cannot be too much confidence in our desires that the kingdom may come, nor too much joy at the privilege of asking, nor too much trust that our prayers for real and needful blessings will be granted. This fullness of faith is implied in every promise, instanced in every inspired example, enjoined in the parables as well as the life of the Saviour, and enforced by reason itself; which sums up all the other teachings, all too that needs to be said on this part of the subject, by insisting, that only what we ask believing we shall receive is asked in the right frame to improve the sought-for blessing.

Another, equally important part of the subject is,—how are our prayers answered? Does not a prayer for God's presence or love fold around the heart a sort of spiritual atmosphere? Does it not bind about us influences we cannot cast aside, cannot forget, cannot pass away from? The best efficacy of preaching I have thought to be this, the breathing into the mind and heart a tone which remains after the pleading voice is hushed, after the text and subject of discourse are forgotten. So with our prayers. If one of us approach the sick-bed of a friend, if we see the sufferer's struggle with Providence, his inability to submit, his unwillingness to go, his passionate love of the world, his blindness of vision as well about the justice as the mercy of God;—well, we speak with the sufferer familiarly of his serene trust who said, just as the storm was about to break on his head, not "Father! save me from this hour!" but, "Father, glorify thy Son!"—cause my patient endurance of wrong, my cheerful submission to thy will, to honor Thee. We gather similar examples from the record of all time, we dwell upon the peace of this spirit amidst all the changes of life's troubled voyage, its joy in tears, its triumph in disaster, its jubileepsalm in death;—by and bye our own soul is kindled, the over-full heart seeks relief in prayer. The supplication suggests nothing new, perhaps; it adds not one other thought or motive. But it gives new force to all that has been said, it cements it into a Gospel of self-surrender, it breathes upon it the blessing of God and the hope of heaven. Yet no progress seems immediately made. After a few days, without any other influence being perceived but this, a great change is observed; the character is renovated; the whole attitude towards God altered; from a rebel the sufferer becomes a subject, from an outcast a child. Instead of murmurs, we catch the faint whispers of prayer for resignation; instead of groans, the songs of a seeker who has found. An atmosphere is spread around by the power of prayer; the open heavens bend over; angels come and go. Through human instrumentality, by the appointed means, the promised blessing is secured. We cannot indeed separate the man from the God in the result: but, the assurances of Scripture, and our own consciousness of inability apart from Him, no less than the unquestionable fact of His continual inspiration of every willing spirit, teach us to acknowledge gratefully the hand of God.

So too, if a genuine revival is prayed for in a church, prayed for, I mean, individually and from the heart; the sense of spiritual need, the desire of spiritual life, the expectation of spiritual refreshing, will attend each member wherever he goes, like his shadow, will give a new tone to his voice, a new lustre to his eye, an unearthly tenderness to his manner—will interest the lukewarm, arouse the cold, call back the wandering and win the sinful to itself. The earnest prayer will fulfil itself apparently—because in and through it God acts.

Apply this now to a memorable historical instance. During the season which the American army spent in such utter destitution in the Valley Forge, the Commander-in-chief was observed to retire apart repeatedly, into a solitude which none were permitted to disturb. At last, one bolder spirit penetrates the retreat, and finds Washington at prayer. Now, all men have admired the rare patience with which he endured that fearful winter, that howling tempest of discontent, famine, despair, the indifference of Congress, the prostration of the country, the hopeless misery of his brethren in arms. It was this calm endurance of difficulty, this more than heroic trust, which saved his army from extinction, and his country from ruin. And this was, who can question it, the answer of prayer in his own heart; its sway through him upon his undisciplined but devoted troops; the succor of Heaven to its struggling and overborne servant.

Take too the well-known case of the Society of Friends. Many have I known whom no outrage could provoke, no peril intimidate, no alarm disturb. When we sound the depths of their spiritual experience, we find that this too illustrates the power of prayer: that they have only found what they sought, that they have received what they asked. Above all things else, they desire of God this imperturbable serenity of soul; and it is given through the request, and in answer to it. There is nothing to my mind irrational, nothing mysterious about the matter. It makes part of my idea of Providence; part of my view of the attributes of Him with whom we have to do.

The examples given explain our whole doctrine. Spiritual desires are never denied, spiritual gifts are never withheld, from the patient seeker. True, the answer cannot be distinguished from

the natural action of the mind upon itself. No more can the temporal gifts bestowed be distinguished from the usual results of human care and effort. He who is able to do exceeding abundantly above what we even think, concurs in the result, a co-worker with our own quickened powers. The action of the Great Spirit on our spirits and the chief agency of the Father's love was intended to remain thus hidden beneath the veil of second causes: that, as we know the effect, we may trust the cause; as we see the promise, we may read with believing eyes the fulfilment; may not doubt, but love; may not question, but adore, obey, and live in communion with Him!

Little time remains to urge those two conditions, by which our prayers not only may, but must be answered.

The first is urged in my text, and has been continually kept in view through my discourse,—faith in an answer. A strong determination of mind, an iron fixedness of will, a resolute bending of the whole soul to this one point—a conviction that what we want *can be*; and that, unless it be, we perish miserably. Most of our offerings, I fear, lack this very thing. We pray in such a timid, hesitating, double-minded way, that in fact we ask the Father to deny us. We shut the gates of heaven on our souls, then complain we do not hear them open at the first knock.

I cannot question this lesson of the New Testament, this lesson of trust and hope. My first duty in asking is, to expect to receive what I ask. One condition of God's giving is, that this trusting, childlike state shall prepare my heart and life for his blessing. A doubting petition is a mockery in itself, and an insult to Heaven. We have our claims as children upon a Father. Let us remember the unjust judge in the parable.

Secondly, we must *live* our prayers. They must penetrate our lives, impel our thoughts, possess our hearts, guide our souls, fill them with the believer's joy, with the goodness of Providence and the mercy of God. That prayer has no depth of meaning or heartiness of purpose which does not write itself out on the life and stamp itself in on the thoughts—which reaches not down to the common and seen, as well as up to the Infinite and Unseen. Spiritual blessings especially, which we most need, which God most delights to give, must be secured by our working, as well as his

working in us. Less than this were wanton injustice in God, and gross hypocrisy in us. Every other prayer we endeavor to act out; the prayer for worldly success we give ourselves to fulfil. The prayer for spiritual growth our own lives as well as the open heavens must echo—the temple of the spirit must echo to the outer temple's praise—or no comfort can devotion give in sorrow, no cheer in adversity, no support in death.

ADDRESS DELIVERED AT THE FUNERAL OF REV. GEORGE WADSWORTH WELLS, AT GROTON, MARCH 21, 1843, BY REV. C. A. BARTOL, OF BOSTON.*

"OUR friend sleepeth."—The house of God has become the house of mourning. The people of God's house are a family in affliction, with those whose nearest bonds in life are broken. The servants at God's altar are here to lament their brother, with those who have lost a brother by kindred blood. Strong, various, tender were the cords that bound the departed to one or another of us, but to all he bore one relation, that of a true-hearted friend. Husband and father, brother and pastor, and friend,—are the ties all sundered at one blow. And though genuine sorrow be the most private of emotions, loving to sit in its chamber alone, no place can hold the sincere mourners on this occasion but that of the great congregation in their public assembly.

"Our friend sleepeth."—Our great Exemplar was once subject to a personal grief. Once "Jesus wept." And our tears are not forbidden to flow because they mingle with his. But why should he weep, when he knew that a prayer would bring back his friend? No soul of genuine sensibility, pondering those circumstances, will wonder that his swollen heart should have found vent even over the sod so soon to be rent with a resurrection. Why should *we* weep, when we know that our friend is sharer in that resurrection, not returning indeed to struggle longer with the wearing diffi-

* Requested for publication by the Society in Groton, and with their consent printed previously in the *Miscellany*.

culties of this mortal life—soon to be overtaken by death again, but exalted into that rest, which is rapture, beyond the grave.

“Our friend sleepeth.”—Death is not that cold and senseless annihilation of being it seems, and some may think it. There is more than the unmoving, stony quiet of that frame you have seen so active, that face you have beheld so expressive, those lips whence so oft you have heard the melody of home affections and the solemn tones of public exhortation. But a light slumber passes over the immortal spirit, and already it is waking to rejoice in the blessed activity of heaven.

I come not to chide your tears. Christ and God permit them, if you shed them not bitterly, not repiningly,—as those who have no hope; if sacred joy, as well as wailing grief, send forth these tributes; and if through them the eye of faith look up to where Jesus long since has gone to prepare mansions for his followers.

I will not reprove your emotion, if when these lifeless remains are committed dust to dust, you remember that the gate of the tomb has been broken, and the ascending spirit of the Master has left open the door of heaven to his disciples.

I presume not now to enter the apartments of domestic grief. We will tread lightly within the hallowed precincts. The head of the household, the partner of love, the parent of children,—it is not for me to say how kindly and constantly, with what spontaneous tenderness and watchfulness, the departed stood in these holy relations. “The heart knoweth.” What strong attachments he was capable of to those whom the close unions of life brought into his circle, and with whom it is my privilege to mingle, I could if need were testify. Nor, my friends, is it for me to tell you of what a minister you have been bereaved. The growth and harmony of this society, the increasing attention to personal religion and to every good cause, the very aspect of this rebuilt temple of praise, tell that.

But it may not be unbecoming for a companion in the ministry to express the wide and unqualified esteem, so far as I know without exception, in which the pastor of this church was held among his brethren. All cherished for him a deep, and I have thought a somewhat singular respect,—doubtless owing to his peculiar and individual qualities.

I may not forget either that the grief is not of this church and town only. There will be many a moistened eye, and many a stricken heart in the first chosen, and always loved spot of his youthful labors. Spiritual connexions were woven there not of time only, but to hold when the Lord maketh up his jewels, and those who have turned many to righteousness shine as the stars forever and ever. In all the various scenes of our friend's occasional or continued ministrations, the news of his departure, I am persuaded, will strike a pang, such as belongs only to the truly good. Zion herself, the Israel of God, may well mourn at parting with such a defender and builder of her walls. We do not canonize the good, nor formally enter their names on the Calendar, nor set apart a day for the commemoration of "all saints," but none the less, surely, for this, should their consecration be in the soul and our conscious memory their enduring register.

Suddenly called to this sad duty, I can give no extended account of his life and ministry, such as I had hoped would be given by one who has known and loved him from his youth,—who is unavoidably prevented from coming—as he would cheerfully have done—to pay, more in accordance with all our feelings, the tribute which I should greatly have preferred, sitting as a friend and mourner, to hear. Some very slight sketch however cannot suitably be omitted.

GEORGE WADSWORTH WELLS was born in Boston, October, 1804; was entered at College in Harvard University 1819; graduated in 1823; and pursued theological studies at Cambridge in the Divinity School the usual term of three years. Before being regularly established, he preached a while in Boston and Baltimore, after which he was happily settled in Kennebunk, Me., in October, 1827; where he remained eleven years. His health, never very robust, at length decidedly failing in the severe climate and bleak exposure of the coast on which that town lies, he was obliged to seek a milder sky, and preached successfully one winter in Savannah, Ga. Somewhat recruited, he hoped to be able to endure again the rigors of the northern year. But he was urged by advice, to which he could not be deaf, to leave Kennebunk, which he did with unspeakable regret. In November, 1838, he was installed in this place, where he has since ministered, with what acceptance and success

you well know. But again his health broke under the arduous toils of the profession, made doubly hard and exhausting by his ardent spirit and indefatigable perseverance. He preached for the last time on the first Sabbath in February. He died on Friday morning, March 17, in the 39th year of his age.

And from childhood till that time it can be said of him without doubt or misgiving, as strongly as of any one, that he led a pure and blameless life. It falls not to a man to be sinless,—but I know of nothing in his whole career which his friends would desire to forget, or need to cover with any mantle of charitable construction. In very early life he was distinguished for his love of truth, for the early development of religious faith, and a moral fortitude. He passed through every study, grade and station with honor, till he became an ambassador for Christ; in which capacity he has throughout been remarkable for the depth and gravity, and a certain tone of reality, with which he brought personally home to each hearer's mind the sacred themes of his address. Hearing him preach in my youth, I distinctly remember the extraordinary seriousness and simplicity of his exhortations. The chief quality of his style was a hortatory reasoning at once moving and convincing.

I feel my inability to speak worthily of the character of our departed friend. Though I have long known and loved him, the wide separation of our spheres of labor has given me far fewer opportunities than I should have coveted for that close daily observation, which is requisite that one may speak with confidence of personal dispositions. But *his* qualities were so simple and evident—his heart was so transparent,—that some brief delineation I may not fear to give. His most conspicuous trait, which struck the casual observer, and seemed to be the very habit and posture of his mind, was humility. And by this I mean, not so much a feeling of self-distrust,—for he respected and relied upon the powers God had given him,—as an absence of all pretension and self-exaltation. I have never known one whose freedom from every sort of assumption or undue forwardness was more entire. He set up no claim. He thrust in no interference. He invaded no man's place or right. He envied no man's distinction. He craved no man's praise. He was quiet and possessed in himself, and

made neither show nor noise in the discharge of his duty. I have thought he withdrew himself too much from the notice and acquaintance of others. I feel sure that nothing but this voluntary retirement prevented a much wider intercourse and fame, such as he secured wherever he could not keep his worth from being known. His self-renouncing modesty so abstained from the least presuming, as with some to inspire a feeling of awe and distance, like what might have come from another man's pride. He had even a diffidence of granting his services to the Society of which he was a child, which I could but once overcome, though I believe no one was heard among us more acceptably.

Truly he had studied the character of him who was "meek and lowly in heart," and gained the fundamental qualification of a Christian minister, by being a Christian. Yet he was by no means of a weak and yielding temper. He was not the man to surprise into unworthy concessions. No man ever planted himself more firmly on the ground of his convictions and principles, and pursued more without wavering the course they prescribed. Thus he reduced to a beautiful harmony qualities both good and useful, which might seem at first sight incompatible. And of all the unions of opposite virtues, none to my mind is more interesting and striking than this, of a meekness that is gentle up to the very point of principle and duty and the law of God, and there turns to adamant. The flowers may be plucked, but not the rock. Indeed I am not sure but his firmness too sometimes tended to excess. But I am sure that in its main proportions it had the excellent and substantial foundation of righteousness, and that, if he stood fast, he stood fast in the Lord.

But the remarkable composition of his character I have not yet fully set forth. His self-sacrifice was as prominent as his self-reliance; his feeling as warm and flowing, as his resolve was enduring. While his object was ever in his gaze, and his purpose sometimes seemed almost stern, his fervor amounted well-nigh to enthusiasm. Set for the defence of the Gospel, he turned not from his post. His pledge to the great Captain of his salvation he adhered to, and as a good soldier redeemed. But at the same time he *denied himself*. I do not know whether, should I inquire of some intimate companion here concerning his traits, self-denial

and self-sacrifice would not be the words spoken sooner than any others that I have used. Disinterestedness entered largely into his spiritual elements and his daily walk. No stranger was he to that living, ever-burning, immeasurable principle,—the essence of God, the actuating motive of Jesus, and the crown of his religion,—the principle of love.

And all these moral qualities were sustained and made effective in a profession, the demands upon which seem to be daily increasing, by strong and sound powers of mind. He was naturally thoughtful. I have heard from those who had opportunities to know the truth, that his bent was more to inward reflection than to outward observation, though his aims and his method were altogether practical. And I should suppose he inclined rather to the severe processes of reasoning than to flights of imagination. While over all his intellectual faculties, the moral and spiritual predominated. Doubtless he like others had faults,—but I have never observed nor been informed of any appearances of such not resolvable into some excess of the main principles entering into the composition of the virtues.

I esteem myself blessed of Providence in one respect in the duty I here perform,—that I have such things to speak of in the disposition and character of the deceased. Here least of all, I trust, could I knowingly use exaggerations of panegyric. The single-eyed and truthful spirit of him I am attempting to portray, as well as this consecrated altar, would rebuke me if I did. But I cannot tell over whom of my friends, were he lying there, I could utter myself with more complete, unmingled respect. And I speak to those who know that this man's *soul* was in his profession and his work. Alas! in them too absorbingly for the endurance of his bodily frame. He persisted perhaps to a fault in laboring when the state of his health and the advice of his friends and the counsel of his physicians forbade. It was always so. Wherever his lot was cast, persevering toil was the attitude with which he stood in it. He would fain die with his armor upon him. And he did. Well do I remember, on the eve of his leaving his former place of settlement,—as with his sainted mother, dear to me also, we conversed together,—what an almost invincible reluctance he expressed to giving up his charge, though, remaining in it, fatal dis-

ease stared him in the face. To the last I think he was hardly persuaded, though he left. He would have staid there and died in the sweep of those harsh ocean-winds, yet in the embrace of those who loved him as well as people can their shepherd. And when Providence at length sent him hither, he employed, as you know, the recovered remnants of health and strength with the same severe industry and hardy exposure. He hath fallen in the furrow, but not till he had planted in it the good seed, to spring up, I trust, bearing fruit thirty, sixty, an hundred fold to the glory of God and the memory of His servant.

And now he shall go in and out among you no more forever. He has offered up his last prayer in this pulpit, and made his closing exhortation. His hands shall no more break the bread of this communion-table. No more on the forehead of your little ones shall he sprinkle the water of baptism, which could hardly from purer hands fall upon that purity. He cannot again stand with gentle sustaining words by your bedside when you are sick, and cheer earth's despondency by hopes raised to Heaven. Nor yet again can he heal the wounds of your grief with the balm of his comforting words and devotions. Alas! he himself is now the departed, and we have come in his stead, to heal and comfort, if we may.

How richly has he himself provided for the consolation of those who bewail him, in his own words too often and too strongly spoken to be forgotten. Let them do him this respect—of heeding his lessons. We see the sanctuary this day hung with no dark drapery, and this is a testimony of regard to one of his most cherished opinions, which those who most loved him feel bound in this, and in all ways, sacredly to observe. May we take the very spirit of his view into our minds and maintain that inward cheerfulness he would bid us cherish, could the voice so familiar again reach us, to conduct these accustomed services, which he shall never lead again.

Nay, friends and brethren of this religious Society, if you will, his ministry is not over. Though dead he yet speaketh. And do you not seem to hear still those singularly solemn tones, those peculiarly pathetic pleadings, those pungently earnest remonstrances, with which he has been wont so faithfully to address you? It is

not too late to admit their regenerating and sanctifying influence, which may with some have been too much excluded. What a tribute to him to be born again under the meditation of his counsels, which he can speak now only to your spiritual recollections. He has blown the Gospel-trumpet in your ears,—ah, let some of its sweet and solemn windings come up again even above the horizon, though faint and fading away, till the very echo become your effectual call to repentance and a godly life. Let him repeat these sacred ordinances in your inward thoughts of him, till a seal and sanctification indeed be stamped upon them, for your everlasting edification and peace.

And God bless to us, my brethren and fathers in the ministry, this solemn event. God forbid that you and I should not take its meaning and admonition to ourselves, while we would fain impress it on this mourning flock. Are our loins girded about like his, and our lamps burning as brightly? Are we as ready to fall in the field of the Lord's sowing and harvest, and as ripe for his reaper of Death to gather us into his garner? God grant that while our day and work last, and ere the hour come for us to lie, as he lies, beneath the very place of our prayer and teaching, we may be moved to new diligence and faithfulness by the thought, that so much of diligence and faithfulness has been removed from the earth.

And now, with our prayer and lament over it, this that was mortal of our friend goeth to its rest. This is dead,—but our friend sleepeth,—sleepeth from the struggles of this world, from anxious no less than delightful, and overwearing labors, from the tortures of piercing disease.

He sleepeth in Jesus,—and those who sleep in Jesus, awake to glory. Yes, he liveth to God and to the Lamb. What he believed in he sees; what he hoped for he enjoys; what he toiled for on earth, he beholds gloriously accomplished in heaven.

Friends, dear friends he left below: friends, dear friends he has found above. A happy, very happy home he is parted from: a happy, most happy home he has reached. Father, mother, brother, sister have gone before him; and the beloved who yet linger he awaits,—till the household-circle, so oft broken, is complete again, and the forms with the feelings of our sorrow forever end.

NOTICES OF RECENT PUBLICATIONS.

THE SOCIAL HYMN BOOK, *Consisting of Psalms and Hymns for Social Worship and Private Devotion.* Boston: James Munroe & Co. 1843. pp. 360, 12mo.

It is gratifying to mark the improvements which within a few years have been made in our devotional poetry. Many gifted spirits have been employed in the production of sacred hymns; and there has not been wanting, either among ourselves or our English brethren, religious taste or industry in collecting them. We welcome, with the rest, the graceful little volume before us, as supplying a want, which has been sensibly felt in a department of our social worship, and as well adapted to private and domestic devotion. The excellence of its typographical execution invites attention, which will be amply rewarded by its skilfully selected and arranged contents. In addition to some of the choicest hymns of other Collections, which, familiar and dear as they have become to every devotional heart, should never be excluded from any such work—as those of Watts and Doddridge, of Wesley, Montgomery, and Barbauld—the Compiler has introduced several bearing the title of “Ancient Hymns” translated by Bishop Mant, which the lover of sacred poetry will be gratified to find here. We notice also with pleasure, in company with a few of Cowper’s not usually published, that beautiful hymn of Sir J. E. Smith—on the words “It is I; be not afraid,”—peculiarly suited to seasons of anxiety or grief, and breathing the true spirit of Christian courage and trust.

Large Collections of Psalms and Hymns for the use of churches are already sufficiently numerous. Perhaps we should have regretted to find another added to those which have been already supplied by the careful labors of Sewall and Dabney, of Greenwood and Peabody, of Lunt and Flint. But for infant and feeble parishes, “unable to procure more expensive Collections;” for the meetings of the vestry and all other social services among Christians; for the private and domestic altar we cordially re-

commend the Selection before us. It unites the indispensable grace of a Christian spirit, by which it is pervaded, with poetic beauty; and so entire is its freedom from doubtful or sectarian phraseology, that it may easily become the manual, and a favorite one too, of Christians of various denominations.

WHAT THINKEST THOU? *A Sermon preached in the Twelfth Congregational Church, Boston, Sunday, March 5, 1843. By Samuel Barrett, Minister of that Church. Printed by request.* Boston. 1843. pp. 24, 8vo.

THE pastor of the Twelfth Church has given an example, which we wish might be often followed. He has taken occasion in the course of his usual pulpit services to answer, with entire frankness and as fully as the limits of a single discourse would permit, a question frequently addressed to him in private—concerning “the views which he entertains on several topics of religious doctrine and inquiry.” The sermon before us contains a statement of the preacher’s opinions on the chief subjects of religious discussion. It is a statement—not an argument nor an exhortation; and as such, is clear and satisfactory. Two preliminary remarks are suggested by the difficulty which many persons suppose lies in their way, if, “without much leisure for personal investigation,” they attempt “to judge between the conflicting claims of different systems.” Two simple rules will remove this difficulty; first, “compare the prominent features of those systems with the leading principles of the Christian religion,” as taught and exemplified by its Divine Author; secondly, “glance at the chief points of the proposed systems, to see how they are adapted to man’s nature,” for “God, being equally the Maker of man and the Inspirer of Christ, could not have revealed a religion through the one, for the use of, and yet unfit for the nature he had given to, the other.”

Mr. Barrett then, in successive paragraphs, replies to the inquiries—“what thinkest thou of human nature?” “of man’s power relatively to the duties his Maker requires of him?” “of sin and its consequences?” “of virtue and its rewards?” “of Divine Providence?” “of the chief end of God’s moral government?” “of

Christ and the cross?" "of the outward means of grace?" "of the Gospel in its entirety, as regards its claims, sufficiency, and influence?" "of God himself?" To these several inquiries the answers are explicit, and such as we think are alone justified by a true interpretation of Scripture. The discourse is generally marked by an unadorned perspicuity of style, but in one paragraph—upon the sufficiency and influence of Christianity—it rises into a strain of lofty and sacred eloquence, which, if our pages would allow, we should be especially glad to lay before our readers.

PREPARATION FOR DEATH. *A Sermon preached in the Church in Brattle Square, March 5, 1843, the Sunday after the Interment of Hon. Peter O. Thacher, Judge of the Municipal Court. By S. K. Lothrop, Pastor of the Church in Brattle Square. Boston. 1843. pp. 20, 8vo.*

THE occasion of this discourse appears from the title-page. The death of Judge Thacher, who had for nearly twenty-five years been a Deacon of the Brattle Street church, (of which his father was once pastor,) "bearing the vessels of the altar to the congregation, dispensing the charities of the brethren, and discharging all his duties as an officer of the church with an earnest, prudent and faithful spirit;" and who for twenty years on the bench of the Municipal Court had "shown himself fully competent to meet the exigencies of the times and of his position, and amid the increased and increasing labours and difficulties of his office had discharged its duties with singular ability, with an integrity unimpeachable, with a firmness and independence never intimidated, with a mercy prudent and discriminating in its judgment and exercise, with a knowledge of principles and precedents that made him seldom in error, and with an indefatigable industry and fidelity that entitle him to the grateful remembrance and considerate regard of the community he so long and so faithfully served;" the death of such a man, filling such relations, could not be suffered to pass without notice from the pulpit. Mr. Lothrop used the occasion worthily and profitably,—first turning the thoughts of his hearers upon the preparation which we all need to make for death, and then giving

a sketch of the life and services and character of his departed friend. "Thus saith the Lord, Set thine house in order, for thou shalt die," (Isaiah xxxviii. 1,) is the text. This setting our house in order—or true preparation for death—"does not consist in gloomy thoughts and anxious fears upon the subject," but in "moderating our attachment to earthly and visible things," even to "those objects of this world, which are innocent, beautiful and holy in themselves," and "placing it in complete subjection to our love of God and duty, of truth and heaven;" in "discharging with fidelity those duties, and cultivating assiduously those qualities of character, which in the review of life and at the hour of death can alone give us peace and hope;" and in "learning to look upon death ever in the form it wears in the Gospel"—"as a mere event in the progress of existence"—"in truth a new and better life."

Judge Thacher was born in Malden, December 22, 1776, and died in Boston, February 22, 1843. "His birth and death thus occurred on days memorable in the annals of our country—the landing of our Pilgrim ancestors upon the rock of Plymouth, and the birthday of Washington; and his life and character were not unworthy a descendant of the one, and a countryman of the other."

THE HISTORY OF THE JEWS, *from the Earliest Period to the Present Time.* By Rev. H. H. Milman. New York: Harper & Brothers. 1843. 3 vols. 12mo.

WE notice this publication for two reasons; first, that we may speak of the new edition of the *Family Library*, by the Harpers, (the volumes of which, in paper covers, are sold at half the cost of the former edition,) and may commend this series as among the best and cheapest works in this day of cheap printing and various reading; but chiefly, that we may advise every one who does not already own this *History of the Jews* to purchase it, and read it. It does not seem to have enjoyed the favour to which it is entitled by its tone of liberal criticism, its historical accuracy, and its graceful style. As a popular commentary upon the historical writings of the Old Testament, we know none in our language that should be preferred.

INTELLIGENCE.

ORDINATION AT SACO, ME.—On Thursday, April 13, 1843, Rev. John T. G. Nichols, of Portland, lately graduated at the Divinity School in Cambridge, was ordained as Pastor of the Second Church in Saco, Me. The services were conducted as follows:—Introductory Prayer, and Reading of the Scriptures, by Rev. Mr. Parkman of Dover, N. H.; Sermon, by Rev. Dr. Nichols of Portland, Me.; Ordaining Prayer by Rev. Mr. Edes of Kennebunk, Me.; Charge, by Rev. Mr. Peabody of Portsmouth, N. H.; Fellowship of the Churches, by Rev. Mr. Bartol of Boston; Address to the People, by Rev. Mr. Whitman of Portland, Me.; Concluding Prayer, by Rev. Mr. Bridge of Standish, Me.

Dr. Nichols took for his text Romans i. 16: "The Gospel of Christ—the power of God unto salvation." He spoke, in the introduction, of the strangeness of the annunciation as it must have seemed to those to whom it was made, and as it still seems to some even at the present day; but the preacher thought that the developments in physical science teach us what to expect in regard to spiritual things, and that comparative Providence gives probability to revealed religion. The origin of our religion might be obscure and yet its value not diminished, for that consists in its reality, and not in the incidents accompanying its origin. This was illustrated by the Jennerian discovery of vaccination; there is the reality—it is expelling one of the severest maladies from which our race has ever suffered, and multitudes are enjoying its saving power who know nothing of the circumstances of its origin. The need of some regenerating power, both in regard to individual character and the hopes of society, is universally felt. Allusion was made to the views of a Professor of History in one of the English Universities in respect to the improbability of much farther improvement among men, through want of a new race to carry it forward. The preacher expressed but little respect for this "Millerism of statistics." What we need, he thought, is not a new seed, but improved methods of culture; and these are furnished in the Gospel of Christ. After these introductory remarks, Dr. Nichols proceeded to point out the sources of power in the Gospel. The first source of its power he found in the fact, that the Gospel began with God and was from him,—not only in its origin, but also in those influences granted to give it extension in the world and control over the heart and life. The second source of power he found in our faith and self-surrendry. Here the preacher gave a beautiful

exhibition of the power of the Gospel as a preparatory influence in removing all false notions and preparing the way for a final work of grace upon the heart. The third source of the power of the Gospel he found in its adaptation to elicit the sympathies of the human heart. Having completed the body of his discourse, Dr. Nichols pointed out the feelings suitable to the occasion. These, he thought, were solemnity,—prayerfulness,—singleness of devotion to the glory of God,—and a deep *religious* sympathy in each other. In conclusion, he alluded touchingly to his own relation to the pastor elect and commended him to the kindness and love and prayers of his people.

Mr. Peabody, in the Charge, directed the attention of the pastor to but one branch of his duties—that of preaching Christ as “the way, the truth, and the life;” and not only so, but as the motive power of the Gospel, calculated to warm the heart, enlist the affections, and give strength and energy to the enfeebled will.—Mr. Bartol alluded to his having been brought up under the spiritual instruction of the father, and as a companion of the son, to whom he now extended the hand as well of private friendship as of the fellowship of the churches.—Mr. Whitman reminded the people, that the good results expected from the labors of their pastor would never be realized unless they as individuals would perform faithfully their duties. He directed their attention to the importance of seeking for personal religious improvement, and of cherishing a spirit of religious sympathy among themselves and towards all who might come among them. He exhorted them to manifest towards their minister the spirit of forbearance, of confidence, and of frankness.

There was a movement in the Council before the Ordination which seems worthy of record. It was suggested that of late Ordaining Councils in our denomination had neglected to examine the candidate previously to assisting in his ordination. It seemed to be the general wish, both of the clergymen and of the lay-members of the Council, to revive the old practice of examining the candidate. Some, it is true, doubted concerning the propriety of this course, and wished for further time for reflection before coming to a decision in regard to it. It was admitted that churches had the right to ordain their pastors without the assistance of an Ordaining Council, but it was contended that they had no right to insist that the members of such a Council should take part in the ordination unless they were satisfied of the qualifications of the man to be ordained. There was not time for a full discussion of the subject; but the feeling in favor of a return to the old custom was so general and so strong, that Mr. Nichols was examined by the Council before they voted to proceed to his ordination.

ORDINATION AT KINGSTON, MASS.—Mr. Augustus R. Pope, of Boston, a member of the class last graduated at the Theological School in Cambridge, was ordained at Kingston, as Pastor of the first Church and Society in that town, on Wednesday, April 19, 1843. The day was inclement, but the meeting-house, which is large, was well filled. The interest of the occasion was heightened by the presence of the venerable Mr. Willis, formerly minister of the parish, now nearly ninety years old, who occupied a seat directly under the pulpit and facing the audience. The order of services was as follows:—Introductory Prayer, by Rev. Mr. Briggs of Plymouth; Selections from the Scriptures, by Rev. Mr. Osgood of Cohasset; Sermon, by Rev. Mr. Bartol of Boston; Prayer of Ordination, by Rev. Dr. Kendall of Plymouth; Charge, by Rev. Mr. Lunt of Quincy; Fellowship of the Churches, by Rev. Mr. Moseley of Scituate; Address to the People, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Moore of Duxbury.

Mr. Bartol took for his text the 17th verse of the sixth chapter of John: "Sanctify them through thy truth; thy word is truth." In the development of his subject, he considered Christianity, first, as a religion of *facts*; secondly, as a religion of *principles*; thirdly, as a religion of *inward experience*: and defended it in these several aspects against the three corresponding extremes—first, *spiritualism*; secondly, *dogmatism*; thirdly, *formalism*. Under the first head, he noticed the propensity of some who call themselves Christians to refine away the great facts of the Christian records, to separate the supernatural from Christianity, to resolve the miracles into myths. The absurd and fatal consequences to Christianity of such a treatment of the Gospels were exhibited in a strong light by various pertinent illustrations. Under the second head, Mr. Bartol represented the essence of the Christian doctrine as being comprised in a few grand principles, and those such as were clearly taught and exemplified by Jesus himself. He exposed the injurious error of exalting into essentials, as has been too often the habit of theologians, doctrines of minor importance, resting upon the authority of obscure texts in the Epistles, or depending upon a peculiar interpretation of disputed words and phrases; and showed the effects of such dogmatism to divide the Church and repel the minds of some into skepticism. Under the last division of his remarks, he spoke of the powerful working of Christianity when received into the soul as a religion of inward life. He traced the progressive stages of Christian experience, from "repentance" through "conversion" to "regeneration"—at which stage he considered the soul as conscious of "reconciliation"—thence onward, through "sanctification," to the highest state of all, "at-one-ment" with God and Christ. In conclusion, application was

made of the train of thought and the sentiments of the discourse to the occasion.

The unanimity with which all the arrangements for the settlement of Mr. Pope have been conducted, and the lively interest manifested in the services of the Ordination, in connexion with various recent exhibitions of religious vitality in the Society at Kingston, encourage the hope that this new pastoral connexion will be prosperous and happy.

BENEVOLENT FRATERNITY OF CHURCHES.—This excellent institution celebrated its ninth anniversary on the evening of Fast-day, April 6, 1843. The public meeting was held in the Federal Street meeting-house. Samuel Greele Esq., the President, was in the chair. Prayer was offered by Rev. F. D. Huntington. The Annual Report was read, as prepared by the Secretary, Rev. S. K. Lothrop, and presented a sketch of the past history, present state, and future prospects of the Fraternity. Rev. Dr. Tuckerman, with whom the Ministry-at-large in our city assumed its distinct form, began his work November 5, 1826. At the end of three months he had connected himself as a religious friend with 50 families; at the end of a year, with 170 families. At first he preached in an upper room, inconvenient of access; then a chapel was provided in Friend Street. For a time the American Unitarian Association had charge of this Ministry; but it was seen to be a proper enterprise for the established churches to sustain, and the Fraternity was organized in the autumn of 1834.—It consists of subscribers in the Unitarian congregations of Boston, who within their several societies are formed into Branches, and annually choose delegates to a Central Board, by whom the financial affairs and general interests of the institution are managed, through the agency of an Executive Committee. Branches have been formed in all our congregations in the city proper, except three; from each of which three, however, annual contributions of considerable amount are received.—Rev. F. T. Gray and Rev. C. F. Barnard were associated with Dr. Tuckerman. A separate organization was formed for the support of the Warren Street Chapel, under the care of Mr. Barnard. Rev. J. T. Sargent was added to the number of the Ministers-at-large. Rev. R. C. Waterston succeeded Mr. Gray, on his accepting the invitation to become pastor of the Bulfinch Street Society. A commodious brick chapel was erected in Pitts Street, to which the worshippers in the Friend Street Chapel removed; and a large stone chapel was built on land given by the city in Suffolk Street. These chapels have become highly important in their relation to the Ministry—the centres of its operation and influence. Regular congregations

have been gathered from those who were destitute of religious counsel or friendship—the poor, the neglected, the skeptical, the sinful; churches have been formed, in which the Christian ordinances are administered; Sunday Schools are taught, well supplied with teachers, and well attended by children; Sewing Schools, and Libraries are connected with the Chapels; various meetings are held at stated times for religious improvement and social culture; and the ministers meanwhile visit the families under their charge continually, and as far as their engagements will permit, extend their visits to other needy or exposed households. Assistance likewise is derived from Sewing Circles of Ladies, who furnish the Ministers with the means of relieving bodily distress; and they, in the exercise of the united judgment and charity which their office at once demands and matures, afford a large amount of relief to the suffering. Since 1826, the sum of \$60,000—including the cost of the Chapels—has been expended for the Ministry-at-large. A few years ago an act of incorporation was obtained for the Fraternity, that they might be enabled to hold property in real estate. The annual expense is about \$4000. Such has been the outward growth of the institution, and the Report justly observed that it gave some indication of the efficacy of our faith. How great the moral and spiritual benefits of this Ministry—to the sinful, to the sad—to children, to the aged! Its present efficiency would be best shown by giving extracts from the semi-annual Reports of the ministers, just made, large portions of which were read.—Mr. Waterston, after remarking on the impropriety of entering much into detail in such Reports, gave a general view of his ministry during the last year. On Sundays he had held always two, sometimes three meetings; every Tuesday evening a meeting, at which two or three hundred persons were usually present; on Friday evening a religious lecture, or exposition of Scripture; other meetings at his house on Wednesday evenings. There had been a progressive increase of religion among his people. In the course of the year 1842, sixty-six persons had been added to the church, twenty of whom were men. In the Sunday school are 50 teachers, and over 300 pupils regularly present, some of whom are adults. Once a month the service at the Chapel is intended especially for the young. A sewing school is taught by young ladies every Wednesday afternoon. There are two libraries connected with the Chapel; one for the teachers and pupils of the Sunday school, containing 820 volumes, and faithfully used, as was shown by the memoranda of books delivered, viz. 3000; the other of a more general character—containing over 530 volumes, which were also read, 1314 having been given out the last year. The worshippers at the Chapel had voluntarily contributed more than \$100 for improving its appearance. Great suffering had been felt the last winter,

yet resignation and cheerfulness had been manifested. It had been found necessary to give pecuniary relief. The condition and appearance of the worshippers often present to a stranger an aspect of worldly comfort far beyond what belongs to their daily life.—Mr. Sargent described his Sunday school as in a prosperous state. The interest in the Chapel services was good. Over \$70 had been raised the last year by the choir. Teachers' meetings were held every fortnight; every Thursday evening a meeting at different houses; the Suffolk Lyceum every Monday evening. There had been a great demand for temporal assistance, in consequence of the general want of employment. From the Tuckerman Sewing Circle \$203 had been received; from the Young Men's Benevolent Society nearly \$100. A Soup and Bread Society had been established for the poor, but was meant to be only a temporary provision. The number of parochial visits had increased. There had been 34 funerals; 25 baptisms; 20 persons had joined the church within the year. Decisive evidence had been obtained of the usefulness of this Ministry, whose benefits cannot be measured by its immediate effects.—The Report of the Executive Committee then went on to present the reverse side of this picture, by exhibiting the financial condition of the Fraternity. The Treasurer had not been able to make the payments which were due, in consequence of a want, either of interest or of attention, in the Branches. Between \$700 and \$800 were needed to balance the account of the last year; besides which a debt of about \$4,500, for which interest is annually paid, stands against the Pitts Street Chapel. To place the Fraternity in a proper position this debt should be paid, and a sum be raised annually of between \$4000 and \$5000. Then might other ministers be engaged, who are especially needed as visitors to the poor.

After the Report had been read, its acceptance was moved by Rev. Mr. Gannett of Boston, who made a few remarks on the painful position in which the Fraternity was placed through the want of a sufficient income to meet its engagements. The meeting was then addressed by John C. Park Esq., Rev. F. W. Holland, F. H. Gray, M. D., and Mr. G. G. Channing of Boston, Rev. E. B. Hall of Providence, R. I., and Hon. Horace Mann of Boston. Mr. Park spoke of the benefits of the Ministry-at-large, first in its social or "utilitarian," and then in its religious influences, and of the justice, and the effect, with which the Fraternity might press its claims upon the attention of this community.—Mr. Holland confirmed what had been said respecting the importance and usefulness of such a ministry.—Dr. Gray adverted to the principle which lies at the bottom of this movement, viz.—the moral education of the poor; and considered the visible results, in an improved outward condition, great as they were, far less important than the spiritual life which was developed in the subjects of this charity—the tone of self-

respect which was inspired.—Mr. Channing expressed his conviction, founded on observation, of the blessedness of this Ministry.—Mr. Hall gave some account of the Ministry in Providence, on the same plan with this, under the charge of Rev. Mr. Harrington. Nearly \$2000 were raised for the purpose the last year; a room had been procured for a chapel; a very prosperous Sunday school had been gathered, consisting of about 150 children, “picked up from the streets,” now regular in their attendance; these children were partly clothed by ladies, fifty or sixty of whom meet every week to sew for the poor; the operation of the Ministry had been impeded by the political troubles of the last summer, but it had done great good in many ways—it had taught humility to the teachers in the Sunday School, and convinced skepticism of the sincerity and disinterestedness of Christian effort. It was therefore entitled to the sympathy and aid of the Christian public.—Mr. Mann confessed his satisfaction in our having reached at last the true province of Christian effort—*doing good*; for Christianity is emphatically a religion of action, not of theory or speculation; this institution therefore pursues the end set before us in the New Testament.

The meeting was thus continued till after 10 o'clock, when some discussion arose as to the best way of relieving the Fraternity from its pecuniary embarrassments, and on account of the lateness of the hour the meeting was adjourned to the same place on the next Thursday evening.

At the adjourned meeting the audience, though not so large as on the former evening, was satisfactory in its character, and an excellent feeling was expressed in regard to the Ministry-at-large and the claims of the Fraternity. The meeting was addressed by Samuel Greele, Esq., Rev. S. K. Lothrop, W. Channing M. D., Hon. John Davis, Rev. E. S. Ganrett, Rev. F. Parkman, D. D., and Rev. Henry Giles. The remarks of all these gentlemen except the last were devoted to a consideration of the financial state of the institution, and the proper course to be taken for its immediate relief from debt and its security against future similar exposure. Mr. Giles spoke more at large, upon the condition of the neglected poor and the immense advantages of such a ministry among them. Resolutions were passed, to the effect that measures be adopted for increasing the amount of annual subscription in the Branches, and for raising by general subscription a sum sufficient to discharge the debt on the Pitts Street Chapel. It was clearly shown, that the first step towards a right position of the affairs of the institution is punctuality in collecting the subscriptions in the Branches, which fall due immediately after the celebration of the anniversary; and this can be secured by a little exertion on the part of a few members of each Branch.

At the first meeting of the Central Board after the anniversary, Sunday evening, April 16, at which time the Officers of the Fraternity for

the year are elected, Hon. Richard Sullivan was chosen *President*; Rev. Samuel K. Lothrop, *Secretary*; Mr. Thomas Tarbell, *Treasurer*; and Rev. J. I. T. Coolidge and Henry B. Rogers, Esq., the other members of the *Executive Committee*.

The *Recorder* of this city informs us that the expenses of the "City Missionary Society," whose objects are similar to those of the "Benevolent Fraternity," are "about \$4,000 a year," and that "the receipts of the last year fell \$300 short of the expenditures." An effort is therefore making for an increase of the amount of annual collections. Six churches, the past year, paid as follows: "Bowdoin Street church, \$1000; Park Street, \$621.14; Old South, \$575; Central, \$468.50; Essex Street, \$382.42; Salem Street, \$300." May not the congregations connected with the Fraternity take instruction from these examples?

OUR CHURCHES IN NEW YORK.—A recent visit to New York has afforded us an opportunity of becoming acquainted with the stability and growth of our congregations in that city and neighborhood. The First Unitarian society, under Mr. Bellows's charge, prospers in both its temporal and spiritual interests. The church is filled, and it has been some time in contemplation to erect one much larger—a purpose that will probably be carried into effect ere long.—The congregation worshipping in the "Church of the Messiah" has somewhat diminished during Dr. Dewey's absence, but with his return the attendance will doubtless be restored to its former character. Letters containing more recent information than that which we gave in our last number confirm the accounts of Dr. Dewey's improvement in health, and express his hope that in August he shall be at home, to resume all the duties of his ministry.—In the city of Brooklyn the Unitarian society under the care of Mr. Farley are much encouraged by their prospects. They have purchased a very eligible site, and have already laid the foundation, for a church, which will probably be completed in the autumn.—Mr. Channing has gathered a society in Brooklyn and New York, of which we shall make further mention in the next article.—The society formed a few months since in Albany have constant preaching, and indulge the hope of a permanent settlement of a minister of our faith in that highly important position.—In Trenton, where a new meeting-house was lately dedicated, Mr. Buckingham's services are producing an excellent impression.—In Syracuse Mr. Storer continues to labor with success.—In Rochester the society have just entered their new house, and feel an increased confidence in the growth of the congregation.—From Buffalo we cannot give more accurate or satisfactory intelligence than is contained in a

letter written last December, (in reply to some inquiries made by a friend,) from which we are permitted to make an extract:—

“Our own society has been established ten years. It began with but few individuals. During the first three years of its existence the average number of worshippers was less than one hundred. In that time they built a church which cost about \$8,000, purchased an organ which cost about \$2,000, and sustained their minister; and at the end of that time they owed but \$1,000. Then came the days of misfortune. This is wholly a commercial city—its main-spring is the carrying trade. This has been whelmed in embarrassments. Our people had been extravagant, and the ruin has been almost universal. Our population is, nearly half, foreign—Dutch, Irish, &c., and these worship in congregations by themselves. The American and English population is not more than ten or twelve thousand, and the number of such has not increased within the last six years; the general opinion here is, that it has diminished. For these ten or eleven thousand we have twelve American churches. Three of them have been established since the period of reverse; and four or five of these twelve societies, the oldest in the city, are very large. It is plain therefore that large and speedy growth cannot reasonably be expected by any of the younger societies. There is an intense struggle among the sects for life. All the societies, even the largest and most wealthy, have been troubled with pecuniary embarrassments.

And now, after these preliminaries, I can say that I think our society has done very well. Our church has seventy slips upon the floor, besides some in the orchestra gallery. These are nearly all occupied—in good weather the house is pretty well filled. We have nearly fifty communicants, and about one hundred scholars who belong to our Sunday school. We have had much to impede our progress both in spiritual and temporal things. Six months ago I was almost discouraged. Our people had fallen into debt; the few who had means to do with had already done more than could have been asked of them, and still it was not enough. Our spiritual interests sympathised with our outward circumstances. It was evident that something must be done. And something was done. A noble effort was made—about fifteen hundred dollars were raised in a single week, in addition to the regular tax, and the most of this was given by young business men who have little or no capital but industry and enterprise. We were all surprised by this result. The effort has done us good. Our outward affairs are now free, and we hope that our spiritual state will be greatly improved. We are here a little one among a thousand, but with God's blessing we will stand upon the truth and strive to open its mines of spiritual wealth. I think it is not in vain that our society has been planted here. We have pleaded for Christian liberty and practical righteousness, against hie-

rarchies, creeds, and anti-Christian dogmas. We have tried to bring Christianity to the main-springs in spirit, and incorporate it with everyday life. We have had but little mere controversy—perhaps some would say that we should have had more, though we think we have had enough. We have not shrunk from conflict when it has been forced upon us. In general we enjoy an amicable relation in private life with Christians of other denominations; and when our church is open for extraordinary services, as it is once or more in each month, we have people from various societies, and usually a large audience, and at such times the services are suited to the occasion. Our monthly lectures have done good, we think. They are delivered on the last Sabbath evening in each month."

These are the principal Unitarian congregations in the State of New York, though in other places there is preaching more or less frequently. —Extending our visit to Philadelphia, we found the congregation under Mr. Furness harmonious and prosperous. The sad reverses of private fortune which had taken place in this city, and the great extent of want among the poor had called out a spirit of active benevolence, whose fruits had been abundant. During the last winter between \$400 and \$500 had been expended from the "Vaughan Fund"—an annual subscription, among the members of the Unitarian society, for the relief of distress; and 1200 garments had been distributed, the greater part of which were made by the ladies of the Society, who met every week to sew for this object. Here were practical evidences of the vitality of our faith, which no one could impeach.

THE CHRISTIAN UNION.—This is the name given by the members, to an association lately gathered by Rev. W. H. Channing in the cities of New York and Brooklyn. A pamphlet has just been issued, containing "a statement of their principles, and of the objects of their association." Our readers may be gratified with such extracts as may explain the purpose and plan contemplated by Mr. Channing and his friends. We can give only the leading thoughts of the paragraphs.

"The spirit of reform which is animating the hearts of men in this generation, of every class, radical and conservative, through church and state, with a greater hope than the world has ever known, prompts a threefold movement against three classes of prevailing evils.

1. *The contrasts in condition, intelligence, and character*, which are produced by our modes of domestic, industrial, and social life, are felt to be at utter variance with our faith as Christians and as men. * * *

2. *The confusion of existing opinions*, upon all subjects, religious, moral, practical, is seen to be as unnatural as it is harmful. * * *

3. *The tone of religious feeling* in society and individuals—the habitual

modes of devout expression—above all, the prevailing forms of worship—fail to embody the ideal of good, which impels all denominations to seek a deeper revival of holiness. * * *

This three-fold movement of reform, which all thoughtful men are observing with awe, is the spirit of prophecy, the present wisdom and power of God, announcing to this generation his purposes of good. * * *

The peculiar work of the present moment, it appears to us, is *union*—the union of those interested in either of the three great reforms we have mentioned, in a oneness of feeling, thought and action. Union will give to these divided energies method, earnestness, wisdom, consistency; and hasten the fulfilment of that great hope, which makes these three-fold tendencies but one, the hope of *heaven on earth*.

Individually considered, it is true that these different classes of reformers need the reciprocated influence which each exerts, to balance the excesses and defects to which each is liable alone. * * *

Viewed collectively, too, it is true, that the three grand reforms should harmonize and regulate each other, and flow in one current. * * *

We wish, then, to form a *Union of Fellow-seekers after a higher Holiness, Wisdom and Humanity*. We see that the three great reforms which animate this generation are essentially one; we hear a heavenly promise in this three-fold revival of hope; we desire the fulness of this inspiration; we would do the present will of Providence; we need more life, more light, more love. * * *

We have no creed; for though we see all around us tendencies to universal truth, we do not adopt any one system as an adequate and full statement. *We are learners, not teachers*; we set up no limits; and cordially invite all to join us who have affinity for our principles. Our movement is one of reunion, not of schism, of building up, and not of pulling down, of growth, and not of destruction. We wish not to form a sect, but to do something to show that the day, when sectarianism may have been necessary, is passing by; and that the time has come for the recognition of that essential 'way and truth and life,' which gives to existing organizations whatever vitality they have." * * *

Having thus unfolded the principles which lie at the foundation of this movement, Mr. Channing exhibits the methods of social action which are adopted by "The Christian Union."

"Our religious meetings are of three kinds, two being held on Sunday, and one on some evening in the week. One of the Sunday meetings is under the guidance of a leader, appointed for such a time as may seem best for the interests of the society. In transition from existing customs, and from respect for what may prove to be the permanent office of instruction, we select thus a friend to communicate the matured fruits of his spiritual experience, and to give that direction to devout feeling, which may seem best to his conscience and judgment. We recognise, however, no peculiar priesthood set apart by human ordination for official ministrations. On the contrary, we believe that the only true priesthood is the innumerable company of earnest, upright, loving souls, whom God forever consecrates anew with the anointing of goodness; and we hold that all pure and sincere persons are free to discharge every sacred rite to which they may feel prompted, or which others may request at their hands. We wish to see a holy nation, a people of priests.

The other Sunday meeting is wholly spontaneous in character, where every one is at liberty, and encouraged to utter his or her convictions and feelings, in whatever form of prayer or praise or address, may seem most true and befitting. We hope thus to combine the best results of spiritual life and experience, from many minds of various classes and different persuasions. * * *

The weekly meeting is one of the frankest interchange of thought in conversation. We hope in this way to unite, by ties of kindness, the members of our society, and to gain such a knowledge of each other's characters and views, trials, aims and interests, as will make us truly fellow-worshippers, and friends anxious for each other's welfare."

We have space left only to add that several persons are united with Mr. Channing in sustaining this enterprise, and they as well as he manifest great interest in its prosecution.

ANNIVERSARY WEEK.—Our friends will bear in mind the approaching anniversaries, and we trust will show their interest in them by a general attendance. The week of their recurrence being determined by the old "Election day," which always came on the last Wednesday in May, they will this year fall upon the last days in May and the first in June. The meeting of the American Unitarian Association will be held on Tuesday evening, May 30, and of the Sunday School Society on Wednesday evening, May 31. The Berry Street Conference, on Wednesday, will doubtless afford a renewal of the pleasant discussions of previous years. The Collation, on Tuesday, may be anticipated as an occasion of even more enjoyment than on either of the last two years. The Committee appointed last year have made arrangements for an increased number of guests, and are taking measures to invite every Unitarian clergyman in the country, with his wife or daughter, (one lady to each gentleman,) to be present. Provision will be made for the *board* of all guests from the country, not otherwise accommodated, during Anniversary week, at the houses of gentlemen of our denomination, who ask the privilege of exercising this hospitality. Application may be made to the Secretary of the Committee, Wm. D. Coolidge, 17 Broad Street, previously to Monday, the 29th of May, or to a member of the Committee who will be in attendance at W. Crosby & Co.'s bookstore, 118 Washington Street, on Monday and Tuesday mornings, May 29 and 30, when and where tickets will be ready for delivery. Tickets will also be in readiness for clergymen and laymen of the city and elsewhere, on and after the 10th of May, and it is hoped that there will be a numerous attendance of our brethren, of town and country. The collation will be spread in the large hall over the Worcester Railroad Depot, opposite the United States Hotel, in Beach Street.